



ANGLO- CATHOLICISM BY MANNING·FOSTER



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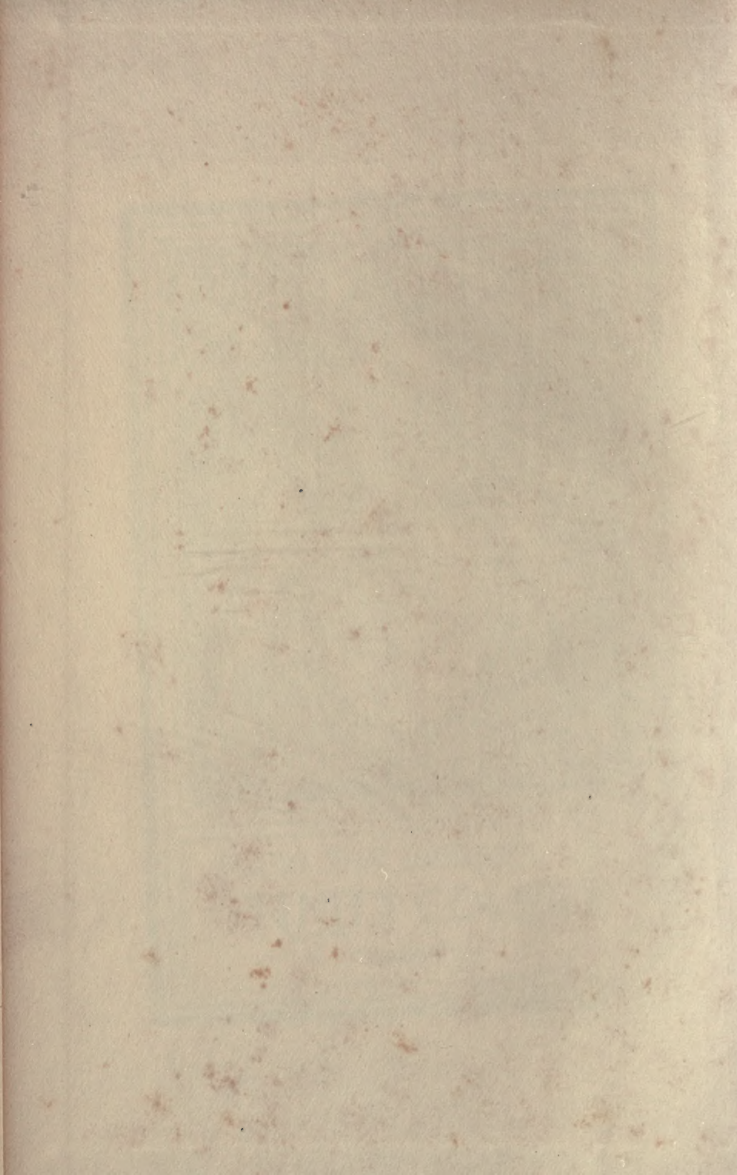


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ANGLO-CATHOLICISM

By A. E. MANNING FOSTER



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INTRODUCTION

THE Anglo-Catholic Movement has been described, without exaggeration, as the most wonderful movement that the Church has ever witnessed. The vastness of the change it has made in the English Church, as the result of recalling it to forgotten first principles of its life and being, is known to everyone. Like everything worth while the Movement has, of course, provoked violent hostility. Like Christianity itself it is to some a stumbling-block, to others foolishness. Thus to the Protestants it is a libel on the Gospel, to the Roman Catholics a parody of Catholicism. "By their fruits," it has been said, "ye shall know." The fruits of logical Protestantism are to be seen in Germany and other countries to-day. They spell unbelief. The fruits of Anglo-Catholicism are to be seen by all in the growth of the Religious Life once again in the English Church, by the spread of intelligent devotion, of stricter lives, of a piety which is not distinguishable from Catholic piety in other parts of the Catholic Church.

No thoughtful man will hold any section of the Church to be perfect. He will see oneness everywhere, the fruit of disunion. In one Communion he will perceive a too cast-iron rigidity, in another a refusal to advance and develop, in our own a liberty which has degenerated into licence. Yet liberty is a precious gift

of God, and if our excess of liberty needs to be checked by discipline, an excess of discipline elsewhere needs to yield its just dues to liberty.

To those earnest souls who pray, with Christ, for reunion, these clear and careful pages may well commend themselves, as a study of a movement which has something to bring as a contribution to the perfection of the reunited Church of the future. And to all they will certainly be interesting.

R. L. LANGFORD-JAMES, D.D.

LONDON,
November 1913

AUTHOR'S NOTE

THIS little book contains, of set purpose, many quotations. The author desires to thank those writers who have given him permission to quote from their works.

Part of the chapter on the Bible is from an article by the late Rev. G. B. Howard published in *The Re-Union Magazine* and used by permission of his literary executor. It is hoped that no quotations have been used without acknowledgment and reference ; but should any error have been made, the author begs that it may be attributed to inadvertence and not to wilfulness. The author also begs to thank the two "learned doctors" who have read the proof sheets and who have given many valuable suggestions.

LONDON,
November 1913.

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ANGLO-CATHOLICISM

CHAPTER I

THE CHURCH

THE conditions of our life to-day are so complex that it is very difficult to get a plain answer to a plain question on any subject under the sun. Almost every positive assertion requires to be safeguarded by a number of qualifications. The increase of knowledge means the increase of the number of things about which men quarrel. The Christian religion, as might have been expected, is one of the chief matters about which men differ. Christianity has suffered most at the hands of its friends. The dissensions and disagreements of Christians provide an endless source of amusement to the scoffer, and afford a valuable weapon to the unbeliever.

“When you all agree as to what Christianity is and is not, then come and talk to me about it,” says the sceptic. There is something in it. Of course it may be argued that right down below all the turmoils and disagreements it is possible to find a substratum or a common basis on which all Christians agree. But it becomes more and more difficult to find any such common basis. At one time we were told that such a basis was to be found in belief in the Incarnation and the Deity of our Lord. Certainly it would seem at first sight that no one could expect to be called a Christian who did not believe in these elementary truths. But it is a fact

that there are many who adopt the Christian name and yet openly deny the Deity of Jesus and the existence of revealed religion. So *that* basis will not stand. Then, again, it is said that, after all, the differences of the main sects and bodies of Christians do not matter, as the questions on which they differ are not essential and they are agreed on fundamentals. But this again is to beg the question. Who is to decide which are indifferent points and which are fundamentals? Moreover, can matters be called indifferent which divide men in such a way that they cannot worship together at the same altar and under one roof? It is necessary, then, to come down to *first principles*.

Take the case of a man who is a believer in Christianity. His father and his grandfather were Dissenters and Nonconformists, and he has been brought up in their principles. Why should he be a Churchman? Quite rightly he pays considerable deference to what his forbears believed. It is an act of piety that he should do so. He is a man of sturdy independence of character. To enter a church may seem to him an act of disloyalty to the principles of his parents, principles for which, perhaps, they suffered. He will point to the fact that the great majority of Churchmen are so merely because they are following in their fathers' footsteps and not through any inherent faith in them, and on the principle of what is "sauce for the goose is sauce for the gander" he believes his position to be impregnable. Where is the fallacy?

Or take the case of the inquirer who, not brought up in its traditions, is groping his way to Christianity. He desires to know the truth. He cannot spend his life in the search. He has got to adopt some positive position, to range himself with some body of his fellow-men. What is he to believe? Why should he become a Churchman?

Or another and not uncommon example is the man who has been nurtured in the Church and who is bent

upon "emancipating" himself. He is not going to have a set of ready-made opinions foisted upon him. He is going to think for himself, to exercise his right of private judgment. Why should he pin his faith upon the Church? The Church, he thinks, is but a congregation of fallible men, no better able to judge than he is: he has a right to his own opinion. What is the answer?

Now in mentioning the above as a few out of the hundreds of conundrums which various men have to face, it is not suggested for one instant that they fully cover the ground of existing difficulties. They do not, of course, even touch the great problem of honest disbelief which lies without the scope of this little book.

But it is believed that the answer to these and many other questions of a like nature may be given by a comprehension of first principles. And first as to private judgment. This is a frequent stumbling-block. As was once well said: "No one talks of private judgment in anything but religion; no one but a fool insists on his right to his own opinion with his lawyer or his doctor. Able men who have given their time to special subjects are authorities upon those subjects to be listened to with deference, and the ultimate authority at any given time is a collective general sense of the wisest men living in the department to which they belong." Of course private judgment comes in to a certain extent. A man who is not a Churchman must use his private judgment in becoming a Churchman, just as a man uses his private judgment in the choice of a doctor or a lawyer. If we accept the Christian religion at all we must accept it upon some sort of authority. We may accept it merely on the authority of our parents, as we may accept it on the authority of the Bible, or on the authority of the body or Church to which we belong. In any case, when we come down to bed-rock, we must believe in *something outside ourselves*, either persons,

documents, or corporations, as a first principle of our belief at all.

Now when we find a large number of persons, documents, and corporations whose interpretations disagree in important points about the matters on which we regard them as authorities, it is certainly very difficult for us to decide as to which we should give our allegiance. It is difficult but not impossible.

Supposing we wanted to discover for ourselves the truth about some disputed facts in connection with incidents that occurred many years ago in the lives of some members of one of our old families. To whom should we go? Naturally to the existing lineal descendants of the people about whom we were inquiring. We should not go to distant relatives or friends or acquaintances, however clever and interesting. Much less should we be likely to go to complete strangers. We should go to the head of the family, who perhaps lives in the same old building, castle, or house where his ancestors lived. Here, accumulated generation by generation in document and tradition, are the records of the family. Here, if anywhere, will be found the truth.

And so it is on our pilgrimage of discovery for religious truth. If we are to discover it, we must go to the fountain-head. We cannot be all our lives arguing over first principles. A clerk in an office cannot be for ever verifying his ready-reckoner. He has got to believe once for all in its accuracy and then accept what it tells him. A man has got to accept some authority. If we put it on no higher ground, in accepting the teaching of the Church, rather than that of one of the many sects, a man is accepting *expert* opinion. He is accepting the accumulated wisdom of the ages, "the collective general sense of the wisest men." That is one very excellent reason for believing in the Church, but it is not an all-sufficient one. It only amounts to a probability, and we cannot live on probabilities. The faith in which

we can live and die in peace must be a certainty so far as it is a faith at all—or nothing.

And this is just what the Church offers to give us. It comes to us not only with the authority of age, experience, and wisdom, but it comes with a higher and a different claim. It claims to be a *Supernatural Creation*. This is the one reason, the one *apologia*, for its dogmatic pronouncements, its air of authority. The Church does not say, "I advise you to believe this or that," or "The probabilities point to so-and-so." It does not say, "It is advisable you should do so-and-so, or not do so-and-so." It does not hedge. It does not trim to suit popular whims or prejudices. Uncompromisingly it says, "This you *must* believe. This you *must* do. This is the Faith." And the reason why it can be so dogmatic and so uncompromising is that it claims to speak with the voice of God. It claims to be the Church that was instituted by Jesus Christ and endowed by Him with authority and certain powers.

Now what is this Church which makes such a claim, and what are its credentials ?

The Book of Common Prayer abounds in references to "The Church." At Morning and Evening Prayer, in the Litany, at Baptism, Holy Communion, Visitation of the Sick, Ordination of Priests and Deacons, and Consecration of Bishops, mention is made in prayer and exhortation of "The Church."

" . . . That it may please Thee to rule and govern Thy holy Church universal in the right way. . . ."

" . . . That we Thy servants, being hurt by no persecutions, may evermore give thanks unto Thee in Thy holy Church. . . ."

" . . . More especially we pray for the good estate of the Catholic Church. . . ."

" Let us pray for the whole state of Christ's Church militant here on earth. . . ."

“ Almighty God, who hast purchased to Thyself an universal Church by the precious blood of Thy dear Son . . . ”

“ . . . Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified, receive our supplications . . . for all estates of men in Thy holy Church.”

“ . . . O Lord, we beseech Thee cleanse and defend Thy Church. . . . ”

“ O Almighty God, who hast entrusted Thy holy Church with the heavenly doctrine of the Evangelist St. Mark . . . ”

“ O Almighty God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone . . . ”

“ Our Lord Jesus Christ, who has left power to His Church to absolve all sinners who truly repent . . . ”

“ Receive the holy Ghost for the office and work of a Priest in the Church of God. . . . ”

“ . . . We should not be hasty in laying hands and admitting to government in the Church of Christ, which He hath purchased with no less price than the effusion of His blood . . . ”

To what do these passages refer? What is this Church which is referred to in the Prayer-book as “ Thy Holy Church universal,” “ Christ’s Church,” “ Universal Church,” “ Church of God,” which is built upon the foundation of the Apostles and Prophets, and to which special powers have been given? It is obviously not the Church of England, nor is it the Church of Rome nor the Greek Church. What, then, is it? It is the same Church as that to which we profess allegiance when in the Apostles’ Creed we say, “ I believe . . . the

Holy Catholic Church," and in the Nicene Creed, "I believe . . . one Catholic and Apostolic Church."

Nowhere in our services do we refer to or profess belief in the Church of England. The appeal of the Church of England is not to itself but something greater, to that larger whole of which it claims to be a part. By Baptism we are made members of the holy Catholic Church, received, as the Prayer-book puts it, "into the ark of Christ's Church" It is the Catholic Faith that we profess it is "before all things necessary to hold." Similarly at Ordination, Deacons and Priests are not made ministers of the Church of England, but of the "Church of God." So also Bishops at their consecration are not made Bishops of the Church of England, or of any local body, but of the "Church of God": "Receive the Holy Ghost for the office and work of a Bishop in the Church of God. . . ."

It is very important to insist upon these points because there is a great deal of confusion of thought about them, and one often hears people say that they have been baptized into the Church of England, which is impossible, or that they intend that their children shall have Anglican baptism—there is no such thing—and so forth. A great many people go on repeating, year after year, their belief in the Catholic Apostolic Church and in the Catholic Faith without any clear idea of what the Catholic Church and the Catholic Faith are. Some of them have a vague notion that the Catholic Church is a name for "all those who profess and call themselves Christians," independent of any organisation. Others, again, will perhaps say that it refers to all those who are "saved." But this is not the Catholic and Apostolic Church to which we profess allegiance in our Creeds, and for which in our Prayer-book we so constantly pray. The Catholic Church is not a mere vague or theoretical abstraction but a living entity. It is not an invisible body but an actual vital organisation. It is that Society which was instituted by our Blessed Lord and

completed by His Apostles, acting under the guidance of the Holy Spirit, to be the depository of divine truth and the channel of divine grace. Every society or organised community may be distinguished from a mere multitude or accidental concourse of people by having a founder, a form of admission, a constant badge of membership, peculiar duties, peculiar privileges, and regularly appointed officers. "Thus the Catholic Church has Christ for its Founder; its prescribed form of admission is the holy Sacrament of Baptism; its constant badge of membership is the holy Sacrament of the Eucharist; its peculiar duties are repentance, faith, obedience; its peculiar privileges, union with God, through Christ its head; its officers are Bishops and Priests assisted by Deacons in regular succession from the Apostles, the first constituted officers of the body corporate. It has the Bible for its code of laws and tradition for precedents to aid its officers in the interpretation of that code on disputed points."

The Catholic Church, then, is to be known by its possession of a valid ministry through a succession of Bishops from the time of the Apostles (this is known as Apostolical Succession), by its possession and use of Sacraments, by its appeal to antiquity and tradition, and the historic faith. The Church of England, then, claims to be part of the Catholic Church founded by Jesus Christ, and bases its claims on :

1. The Constitution of the Church, *i.e.* the possession of the threefold ministry of Bishops, Priests, and Deacons, and a properly constituted Hierarchy.

2. The History of the Church. By this is meant that the historical continuity of the Church of England has never been broken, and we have a direct succession of Bishops from St. Augustine of Canterbury to Dr. Randall Davidson of to-day.

3. The Heritage of the Church as preserved in the Book of Common Prayer as it now stands.

These points will be dealt with more fully later, but

they are inserted here to complete the line of argument we have been pursuing.

THE NOTES OF THE CHURCH

In common with the rest of the Catholic Church, the Church of England claims to possess certain notes or "marks" of its life. They are four in number, and they denote the Church's claim to be a part of the One Holy, Catholic, and Apostolic Church by its possession of Unity, Catholicity, and Apostolicity.

1. *Unity*.—The visible unity of the Church was broken by the great schism between the East and West, which separated what is now called the Holy Eastern Orthodox Church from the Church of Rome, and further by the deplorable division that took place in the Western Church at the time of the Reformation. But, apart from this outward and visible unity, for the restoration of which it is our duty to work, there is an inner unity of life which is still more important.

There is not merely one Spirit. "There is one body *and* one Spirit, even as ye are called in one hope of your calling."

Again, "We being many are one bread and one body." "Be careful," wrote St. Ignatius of Antioch at the beginning of the second century, "to observe one Eucharist, for there is one flesh of our Lord Jesus Christ and one cup for union in His blood; there is one altar, as there is one bishop."¹ So also St. Hilary of Poitiers, in the middle of the fourth century, connects the unity of the Church with the reception of the one Baptism and the Eucharist. The unity, he says, of Christians in the midst of "so great difference of race, position, and sex" is "a result of the unity of the Sacrament, since to these there is one Baptism, and they are all clothed in the one Christ"; and "the special property of

¹ St. Ignatius, *Philad.* 4.

nature received through " the Eucharist is " the sacrament of perfect unity." ¹

" The unity of the Church's inner life cannot be without the reception of the Sacraments of Baptism and the Eucharist. Applying this to the present state of the Church we see that, however through human sin the ideal has been broken and departed from, the necessary minimum, without which the Church's unity would not be found, is in the Churches of the East and the Church of Rome and the Church of England. Deprived through human sin of that external intercommunion which the ideal claims, they yet possess in common that unity which is a necessity of the Church's life." ²

Whatever differences, unhappily, do exist between the parts of the Church in points of doctrine, they have this mark of unity, that they all agree that Baptism and the Eucharist are " generally necessary for salvation." On this matter of unity the Rev. Dr. Percy Dearmer has well put it. " The Christian religion is so broad and so complete, it is able to embrace such opposite poles of the truth, and to show that the contradictories of the partisan are really complementaries, for this reason—that it is itself a reconciliation. It has drawn opposites together, and has shown that the truth lies, not in the one side or the other, not in the dull, middle way between them, but in the combination of them all. This is the reason why there are so many sects and parties in Christendom: men are not large enough to appreciate the whole, and they bind themselves together to press certain sides of the truth which appeal to them. So Christendom seems to be sectarian though its Master's prayer is that we may be one. But we are one already in the communion of Saints, and we shall be visibly one some day, for the Church is essentially Catholic." ³

¹ St. Hilary of Poitiers, *De Trin.* viii. 8, 13.

² *The Notes of the Church.* By Darwell Stone, D.D. (Mowbrays.)

³ *Body and Soul.* By Rev. Percy Dearmer, D.D. (Isaac Pitman and Sons.)

The Catholic Church may be compared to a divided family, the members of which do not altogether agree. They quarrel among themselves, they cannot abide together peaceably under one roof. They live apart and disown one another. But whatever their dissensions, however much they disagree, however they dislike or distrust one another, the unalterable fact remains, that they are members of One Family, irrevocably bound to one another by the most sacred of ties.

As Newman beautifully wrote in Tract 90: "The communion of Christians one with another, and the unity of them altogether, lie not in a mutual understanding, intercourse, and combination, not in what they do in common, but in what they are and have in common, in the possession of the Succession, their Episcopal forms, their Apostolic faith, and the use of the Sacraments. Mutual intercourse is but an *accident* of the Church, not its essence."

It is frequently asserted in books written for English Churchmen that there are three branches of the Catholic Church, viz. the Roman, Eastern, and Anglican Churches. Now, properly safeguarded, this statement is true. We may metaphorically regard the whole Catholic Church as a tree, and represent these three great Communion as branches which form the tree of which all have one root or foundation and all are fed by one life. But the metaphor becomes absolutely false if, by it, people are led to believe that this threefold division is right or proper, or in any sense according to the mind of the Founder of the Church.

The "branch theory," as it is so often called, is in fact a very dangerous one. Nor is it true that the Church of England can rightly be called a branch in the same way as the term might perhaps be applied to the Orthodox Eastern Church. The Church of England is not a branch of the Church, but is a part of the Church of the West as distinguished from the Church of the East. We

belong to Western Christendom, and it is to our true Patriarch we must look first in any theory of reunion. This branch theory should never blind our eyes to the true facts of the case, nor make us willing to tolerate the present condition of things. The Church's unity is something far different.

2. *Holiness*.—The Church is holy because, although it contains evil members as well as good, its whole system aims at the production of holiness. The Holy Spirit works in it and in its members. It has holy Sacraments, holy laws, holy teaching. It offers means of holiness to all who will use them. "In considering the holiness of the Church, as in considering its unity, we must remember that the Church includes the departed as well as the living. In it there are all stages of sanctity. There are the great saints with the high virtue to which they attained. There are the wholly innocent who, having been cleansed in Baptism, died without committing actual sin. There are those who, though they sinned greatly, have completed the penitential discipline which was needed for the perfection of their character. There are those who, in the unseen world, are growing in purity. There are those who are struggling with varied success against sin on earth. All these are linked together, as together they have a share in the Church's life."¹

3. *Catholicity*.—"The Church," says St. Cyril of Jerusalem, "is called Catholic because it is throughout the world, from one end of the earth to the other; and because it teaches universally and completely all the truths which ought to come to men's knowledge, concerning things both visible and invisible, heavenly and earthly; and because it subjugates in order to godliness every class of men, governors and governed, learned and unlearned; and because it universally treats and heals every sort of sins which are committed by soul or body, and possesses in itself every form of virtue which is named, both in deeds and words, and

¹ *The Notes of the Church*. By Darwell Stone, D.D. (Mowbrays.)

every kind of spiritual gifts.”¹ That is the *Ideal* of Catholicity at which the Church aims. How far can the Church of England claim to possess this note? It has not attained to ideal perfection in the matter, it must be owned. It has not always been faithful to the whole of which it is a part. At times it has hugged its isolation to itself, and seemed to rejoice in it, to glory in its differences from the rest of Christendom instead of insisting upon its points of unity. Its teachers have not always taught *completely* all the truths of Christianity, but have neglected part. And yet in spite of all its failings, both of individuals within its pale and of its collective organisation, it can claim this Catholicity, since with the rest of historic Orthodox Christendom it has always insisted upon the Creeds, it has remained true to the sacramental system, and it has retained the Apostolic Succession. It has never claimed infallibility for itself, and its appeal has always been to something higher than itself, to the whole of which it claims to be but a part, the Catholic Church.

“When we speak,” wrote Dr. Gore, Bishop of Oxford,² “of defects in the teaching of the English Church, we must remember for our comfort that the English Church never made a claim to be the whole Church. She never claimed infallibility in her isolated utterances. She always appeals back behind herself to the Scriptures and the ancient Church. A part of a greater whole, she is to us only an authority so far as and because she echoes the voice of what is greater than herself, the universal Church.”

4. *Apostolicity*.—Any society claiming to teach in the name of Christ must show that it derives authority from Him. It was to the Apostles that our Lord gave authority to teach and speak in His name, and it is to the Apostles that the unbroken succession of Bishops in the Catholic Church can be traced.

¹ St. Cyril—*Catechetical Lectures*, xviii. 23.

² *Roman Catholic Claims*. By Rt. Rev. Charles Gore, D.D. (Longmans)

“The Church has a principle of perpetuity imparted to it by God through His promise, who is her Head and Lord. Her succession of Bishops mounts up by a golden chain, link by link, to the Apostles, with whom and with their successors Christ promised to be always, even to the end of the world and to the Second Coming ; and through them as joints and bands, the whole body having nourishment ministered and knit together increaseth with increase of God ” (Pusey).

Dr. Temple, late Archbishop of Canterbury, has told us, “Men speak as if Christianity came first and the Church after ; as if the origin of the Church was in the wills of individual Christians who composed it. But on the contrary, throughout the teaching of the Apostles, we see that it is the Church that comes first and the members of it afterwards ; men were not brought to Christ and then determined to live in a community . . . The Church takes its origin, not in the will of man, but in the will of the Lord Jesus Christ.”

CATHOLIC AND PROTESTANT

The Church of England, then, is not one among many rival bodies made up of men who have bound themselves together to maintain and propagate an episcopal form of government and certain sacramental and ritual peculiarities.

If we admit the theory of Catholicity, if we agree that Christ did establish a visible organisation upon earth, which was to be authoritative in matters of faith, we have no choice but to join ourselves to that organisation.

The one valid claim on our allegiance that the Church of England possesses is by reason of the fact that it is part of the One Holy Catholic and Apostolic Church. If it be not that it is nothing, and however much we may be attached to it by ties of sentiment, tradition, or loyalty we have no business to remain in it.

Either it is part of the divinely constituted Church, or it is a mere man-made institution. It cannot be a little bit of both. It must either be one or the other.

And it is because we believe the former that we call ourselves Catholics, and insist upon the name to the exclusion of all others.

Names or labels do undoubtedly come to count for a good deal in actual daily life. All who have been duly baptized with water in the name of the Father, Son, and Holy Ghost belong to the Catholic Church. But when we call ourselves Catholics we mean more than that. We mean that we profess the faith of the Undivided and Universal Church. We do not glory in—rather we repudiate—the name of Protestant. Not that in its original sense the name is incompatible with Catholicism. It is not. It was originally given to those who protested against a certain decree issued by the Emperor Charles V and the Diet of Spires in 1529.

On the Continent it is applied as a term to distinguish the Lutheran communions. The Lutherans are called Protestants; the Calvinists, the Reformed. The use of the word among ourselves, in a sense different from that adopted by our neighbours abroad, has sometimes led to curious mistakes. As a matter of fact there is no antithesis between Catholic and Protestant. The true distinction is between Protestant and Papist, and just as we object to styling Roman Catholics Papists, so we object to terming ourselves Protestants. In its application to English Churchmen it is a mere term of negation. If a man says he is a Protestant he only tells us that he is not a Roman Catholic; at the same time he may be a Unitarian, or any one of the numerous sects, whose only point of agreement is that they protest against the Papacy, and equally it might be said against most Catholic doctrines and principles. The appellation Protestant is not given to us in any of the formularies of our Church, and has in fact been chiefly

employed in political warfares as a watchword.¹ As politics intrude themselves into most of the considerations of an Englishman, either directly or indirectly, the term is endeared to both the great parties and of the State. It is absurd to speak of the Protestant *religion*, since a religion must, of course, be distinguished not by what it renounces but by what it professes. We reject, therefore, the name Protestant as applied to members of the Church of England—(1) because the name has no historical value; (2) because from a religious point of view it is practically meaningless, or at least misleading; (3) because it has come to be identified with doctrines and principles which are inconsistent with the claims of the Church to which we belong.

To put the matter upon a purely utilitarian or practical basis: Which would you rather acknowledge allegiance to, one of the numerous Protestant sects, established in the seventeenth century or even later, or a body which claims to be established by Christ Himself, and which can show unbroken succession from the

¹ "The word 'Protestant' occurs in the Coronation Service, in the repealed portions of the Act of Union, and in certain modern Acts of Parliament, *e.g.* 3 and 4 Vict. c. xxxiii.; 5 Vict. c. vi., in reference to the Church of England and the Protestant Episcopal Church in Scotland and the Protestant Episcopal Church in the United States of America; but it has never been adopted by the Church of England in any formulary, and its statutory use must be taken to indicate the independent national existence of the Church of England and her independence of the See of Rome, and not as expressing an identity of position or doctrine between the Church of England and general foreign Protestantism, as such. On the contrary, the Church of England recognises the Holy Orders of the Greek and Roman Church, but not those of foreign Protestant bodies.

"It should be added that the word 'Catholic' is occasionally restricted in popular conversation to the Church of the Roman Catholic communion. Whatever other justification may be pleaded for this, so far as England is concerned, there is no legal authority for such use of the word."—*Encyclopædia of the Laws of England*, vol. iii. Edited by A. Wood Renton, M.A. LL.B. London and Edinburgh, 1897.

Apostles' time until now? Which would you rather belong to, a tiny congregation founded some hundreds of years after Christ, or a world-wide body founded by Christ? Or if you think this is an unfair way to put it, let us put it like this: Is the particular sect to which you belong, and which you believe teaches true Christianity, likely to be right in the points in which it differs from the Catholic Church? We are willing to abandon the numerical argument. It is true that the Catholic Church numbers its hundreds of millions of adherents, and the greatest of the sects cannot count more than its thousands.¹ Very well, that may be so. It is just possible that the Catholics are all wrong and that your little sect is quite right. But think what you, in your Protestant position, have to concede. You have to admit that for hundreds of years the whole Church has been in error, that the universal teaching and practice of Christendom are wrong, and that it has remained for the particular body to which you profess allegiance to rediscover true Christianity. That is what it means when you so vigorously proclaim your Protestantism.

And Catholicism means just the very reverse of all this. When we say that we are Catholics we proclaim ourselves members of the Church of the whole world. Just as there was a time in England, politically, when we prided ourselves on our "glorious isolation," when we believed that it was a fine thing to keep ourselves aloof from our neighbours and hug to ourselves our insularity, so it was with us in our religion. We have come to realise the falseness, the hollowness of our ideal. We have given up our arrogance, our self-satisfaction, our dislike of foreigners and foreign ways, our idea that we and we alone were right. Realising that "unity is strength," we have made alliances, and now the idea of Imperialism controls our policy. If you substitute for Imperialism the word Catholicism,

¹ The actual figures are: Roman Catholics about 250,000,000, Easterns about 150,000,000, Anglicans about 30,000,000.

if you understand by "Little Englandism," Protestantism, you will realise, in a rough and ready way, what we intend to signify by these names.

When we say we are Catholics we dissociate ourselves, once and for all, from this idea of insularity. We disclaim the notion that we Englishmen have any particular brand of Christianity of our own, and that we know better than anyone else. We disclaim the idea that we have any right to set up for ourselves a standard as to what is true or not true in matters of religion, that we can dictate to the East and West and say, "This is what we will choose to believe and not to believe." We disclaim the idea that we are followers of any new faith or religion. On the contrary, we claim to the full our birthright. We are heirs, we state, of all that belongs to the whole Church from the Day of Pentecost to now.

All the Saints, all the Apostles, the Martyrs, the Confessors, the Anchorites, the Prophets belong to us. All those various offices which devout imagination has elaborated from age to age with such a range of spiritual colour and light and shade, with so much poetic tact in quotation, such a depth of insight into the Christian soul. And to us also belong all those unwritten traditions, those beautiful and pious customs contained in story, song, or ritual which have come down to us from the ages long past. "We are very old and you are very young," they seem to say, and in so far as we have forgotten or rejected them we seem to realise that we have been faithless to the glorious heritage to which we are entitled. The Whole Church is our Mother.

CHAPTER II

THE CHURCH BEFORE AND AFTER THE REFORMATION

WITH every desire to avoid matters of controversy, it is impossible to define the position of Catholics in this country without some reference to that stormy and troublous period known as the Reformation. At the beginning of Elizabeth's reign Archbishop Heath exhorted the Queen not to depart from the unity of Christendom, for, he said, "we are like to be drowned in a sea of sects." A true prophecy indeed! Some good things were done at the Reformation undoubtedly, but also a great many deplorable ones. Periods of violent controversy, when people are quarrelling bitterly about points of doctrine, are the very worst periods for the settlement of intricate points of faith. When one considers the characters of some of our English "Reformers," and the diverse influences to which they were subjected in the shape of the numerous heresies abroad, it is little short of miraculous that the Church of England officially escaped the contaminating taint of heresy.

But it must be remembered—and it is a point too often forgotten—that the Reformation was primarily not religious, or doctrinal, but political, and that the series of Tudor statutes, which embodied its principles, were carried out by fraud and violence, and upheld by political power in defiance of the will of the people.

To understand what happened at the Reformation it is necessary to see briefly what was the position of the Church of England before the Reformation. It was somewhat analogous to the position of the Church,

say in Spain or Portugal to-day. The Church of Spain has its own hierarchy, its own national customs, prayers, ceremonies, but it is in full communion with the Church of Rome, and in this sense Roman Catholic, so that Spain is rightly described as a Roman Catholic country. But the analogy is by no means exact. Prior to the Reformation England was a Roman Catholic country in the sense that it was in full communion with Rome and that it acknowledged the Pope as the head of the Western Church, but there are two great differences between the position of the Church of Spain to-day and the pre-Reformation Church of England.

First, the modern claims of the Papacy had not been defined in the Middle Ages. The power of the Pope was very great, greater in many ways than now, but this power was *largely political*. The Pope, as the sovereign of the Church of the West, was greater than any king. He could crown and depose at will. He was undoubtedly the ultimate and only court of appeal in matters spiritual. But the fact remains that the Churches of Europe, before the Reformation, did enjoy a very large measure of autonomy or self-government, and that very often Bishops and Archbishops were appointed without the approval or sanction of the Pope in a way that would not be tolerated in the Church of Rome of to-day. By the present system every Bishop of any Church in communion with Rome has practically no independent power at all. He holds his See by the Pope's authority and not *per se*, and he has no jurisdiction apart from the Pope. This, of course, is in accordance with the modern development of the idea of the Papacy. As the temporal power has declined, the ecclesiastical bonds have been tightened, and the whole has culminated in the declaration of Papal Infallibility.

Secondly, quite apart from the measure of self-government, which the Church of England shared with the other Churches of Europe before the Reformation, the *Ecclesia Anglicana* possessed and always did possess a

prerogative of independence not altogether shared by the other Churches in communion with Rome. This particular independence was mainly due to the fact that by its geographical position England was shut off from very close contact with the Continent, partly to special traits of the English character, and partly to political reasons. This independence is manifested by the fact that the Church of England had many traditions, ceremonies, and ecclesiastical usages which had grown up in the country without authority from the Pope, and which differed in many respects from those in use on the Continent. Thus she had her own particular service books referred to in the preface of our present Book of Common Prayer—the Use of Sarum, the Use of Bangor and of Hereford—differing in many ways from Roman Use. In addition to this she had special national rites and ceremonies, special ecclesiastical colours, and so forth.

The declaration of Magna Charta, “The Church of England shall be free,”¹ was reaffirmed by many a law and statute throughout the ages in spite of the actions of individual kings and ecclesiastics, who did their utmost to bring England into line with the Continental system. Thus the Statutes of *Provisors* (1351) and *Præmunire* (1353) enacted that the Pope should not in future appoint to any bishoprics or benefices in England, and forbade any person to bring Papal bulls into England without the king’s leave under penalty of imprisonment and forfeiture of goods. The mere fact that such legislation was possible is a witness to the peculiar position which the Church of England held in Western Christendom, and is a proof of the fact that, while remaining in full communion with Rome, she was yet an independent and self-governing organisation which claimed full powers of managing her own affairs.

While, then, it is quite correct to say that the pre-Reformation Church of England was *Roman Catholic*

¹ *Eccl. Anglicana libera sit. Ecclesia here = clerus.*

in the sense that she was in communion with Rome and held substantially the same doctrines, it is not correct to say that the pre-Reformation Church of England was *Roman Catholic* in the modern sense in which we now use the term, and in the sense in which the Churches of Spain and Portugal are to-day *Roman Catholic*. It is very important to insist upon these distinctions, trivial as they may seem, because out of them much misunderstanding arises, and people frequently argue when they really mean the same thing, and are only opposed because they are using the same terms in different senses.

Now, as to what happened at the Reformation, the main point was the reaffirmation of this old question of freedom and independence. No doubt there were many other matters and interests involved, but the starting-point, the crux of the whole position, was the freedom of the Church of England to govern itself. If that had been all, if the Reformation had gone no further than it did under Henry VIII, there might have been little to deplore, but unfortunately that was not all. A large body of adventurers and freebooters arose who attempted to despoil the Church both of her spiritual and temporal possessions. Using as a stalking-horse the abuses which undoubtedly did exist in the Church, they contrived to fill their pockets and loot the immense treasure in the Churches, "the joy and boast of every man, woman, and child in England who, day by day and week by week, assembled to worship in the old houses of God."

Some, no doubt, were sincere and genuinely concerned for the purity of religion, but among the so-called "reformers" were men of every shade of belief and no-belief. There were the more conservative, who adhered to the full Catholic Faith, and who only wished that the power of the Pope and the Italian clergy should be curbed. There were those who regarded the Pope as Antichrist and the whole sacramental system

as fraud and blasphemy. Old heresies were revived, and every article of the Catholic Faith was the subject of heated argument. And, as if we had not malcontents of our own, the views of the continental reformers were eagerly canvassed. Foreign professors, who could not speak English, were given chairs in our universities. "Calvin, from his pontifical throne at Geneva, directed this motley crew of foreigners, bullied Cranmer, and sought to impose his views on the English Church." It is surely the height of irony that a movement which was started to resist foreign usurpation should have in the end derived so much of its inspiration from abroad.

Out of all this seething mass of discontent, and from these so discordant voices, order gradually arose, and we gained our beautiful Book of Common Prayer practically in the form in which we now know it. Can anything be more wonderful? Every influence was at work to introduce heresy, but through these troublous times the Church of England came out marred, perhaps, of something of her ancient beauty but still preserving all the vital characteristics of Catholic doctrine. The Prayer-book is absolutely Catholic. Not only is it mainly a translation from the old pre-Reformation service books but it does not contain a prayer or a service in which a Catholic from any part of Christendom could not take part. The Prayer-book, as it stands, may be a compromise in the sense that several features of Catholic worship have been omitted from it. It may in some places be ambiguous. It may not express all that we desire in the way of Catholic worship, but the fact remains that it is intrinsically and essentially Catholic. It teaches the great central truths which mark out Catholicism from sectarianism—the sacramental system, Baptismal Regeneration, Confession and Absolution, the Real Presence, Apostolical Succession.

The Convocation of 1751, which imposed on the clergy subscription to the Articles of Religion, issued a canon

to preachers enjoining them to "teach nothing in their sermons which they should require to be devoutly held or believed by the people except what is agreeable to the doctrine of the Old and New Testament, and what the ancient fathers and Catholic Bishops have collected out of that said doctrine."

"The statesmen and ecclesiastics who guided the course of the English Reformation fell back upon the idea of a national Church as an autonomous portion of the universal or Catholic Church. The conception was that of a universal human society, founded by the Lord Jesus Christ, conditioned by national character and adapted to national needs; each national Church retaining large powers of self-government and owning no allegiance to any personal, visible head or to any supreme authority on earth save and except that of the universal society itself, expressed and uttered through a General Council. . . . Cranmer's famous appeal to a General Council was the voice of the English Church. The Creeds, the two great Sacraments, the canon of Scripture, the 'historic episcopate,' these were the property, so to speak, of the whole Church, and with them the Church of England could not meddle."¹

"There was," wrote that great historian Professor Freeman, "no one particular moment when, as many people fancy, the State endowed the Church by a deliberate act, still less was there any moment when the State, as many people fancy, took the Church property from one religious body and gave it to another. The whole argument must assume, because the facts of history compel us to assume, the absolute identity of the Church of England after the Reformation with the Church of England before the Reformation. . . . No act was done by which legal and historical continuity was broken. . . . There was no one particular moment called the Reformation at which the State of England

¹ *Religious Systems of the World: The Church of England.* By H. C. Shuttleworth, M.A. (Sonnenschein.)

determined to take property from one Church or set of people and to give it to another. . . .”

“The popular notion clearly is that the Church of England was ‘established’ at the Reformation. People seem to think that Henry VIII, or Edward VI, or Elizabeth, having perhaps already ‘disestablished’ an older Church, went on next, of set purpose, to ‘establish’ a new one. . . . But as a matter of history and as a matter of law, nothing of the kind ever happened; it is certain no English ruler, no English Parliament, thought of setting up a new Church, but simply of reforming the existing English Church. Nothing was further from the mind of Henry VIII or of Elizabeth than the thought that either of them was doing anything new. Neither of them ever thought for a moment of establishing a new Church or of establishing anything at all. . . . There was no one act called the ‘Reformation’; the Reformation was a gradual result of a long series of acts. There was no one moment, no Act of Parliament, where and by which a Church was established, still less was there any act by which one Church was ‘disestablished’ and another Church ‘established’ in its place. . . . In all that they did Henry and Elizabeth had no more thought of establishing a new Church than they had of founding a new nation.”¹

Nor was it ever the intention of the Church of England to separate from Catholic Unity. In the Preface to the Prayer-book it is said: “We have rejected all such (alterations) as secretly striking at some established doctrine or laudable practice of the Church of England, or indeed of the whole Catholic Church of Christ.”

And Canon XXX states: “But so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and

¹ *Disestablishment and Disendowment. What are They?* By Edward A. Freeman, Regius Professor of Modern History in the University of Oxford. 2nd Edition. (Macmillan.)

practised ; that as the apology of the Church of England confesseth ‘ It doth with reverence retain those ceremonies which do neither endamage the Church of God nor offend the minds of sober men.’ ”

To sum up :

1. The Reformation was not a single act but the result of a series of acts and statutes, many of them imposed by fraud and violence, primarily aimed at reasserting the independence of the Church of England.

It was an episode not an epoch in the history of the church of England.

2. The origin of the movement and the aims of many of the individual “ Reformers ” were largely political and not religious.

3. The Church of England, after its loss of communion with the Church of Rome, completely preserved its legal continuity with the old historic Church of England, which had been founded at the end of the sixth century by St. Augustus of Canterbury and his confrères.

4. While many deplorable things were done and said during the period, and while the opinions of many individual Reformers were heretical, the public formularies of the Church escaped heresy.

5. All the essentials of Catholic doctrine and worship are contained in the Book of Common Prayer, which is mainly compiled from the old pre-Reformation service books.

6. At the same time various parts of worship, such as explicit Prayers for the Dead, Invocation of Saints, and the Sacrament of Unction, were omitted from our formularies and these it is the duty of all loyal Churchmen who wish to bring the Church of England into line with the rest of Christendom in these matters to try to restore.

“ GLORIOUS COMPREHENSIVENESS ”

A very dangerous fallacy, and a very persistent one, lies in the claim that is often made for the Church of

England of what is called "glorious comprehensiveness." The view is frequently stated, and sometimes even Bishops have been known to encourage it, that there are so many schools of thought within the Church of England. It is held to be a matter of congratulation that there is so much diversity. You will read in many books dealing with the Church of England that there are at least four schools of thought—(1) Catholics or High Churchmen; (2) Low Churchmen; (3) Evangelical Churchmen; and (4) Broad Churchmen. Now, as regards true Catholics, it cannot be too strongly or too frequently asserted that they entirely deny this classification, and most vehemently resent being regarded as a party or a school of thought within the Church of England. To make such an acknowledgment would be in fact to vitiate their whole teaching. As already pointed out, the Church of England is either Catholic in the sense that she is fundamentally one with the Greek and Roman Churches or she is not. You cannot have it both ways.

Catholics claim to represent not a party or school of thought of the Church of England, but the actual official teaching of the Church of England itself. That is why sometimes they have seemed to be disloyal or insubordinate, because they have had to go behind the teaching of the individual Bishop or authority back to the Church. For it cannot be denied that since the Reformation a large body of foreign Protestant theology and tradition has crept into the Church, and also a great many un-Catholic clerics. This fact has obscured the real issue, and blinded the eyes of many people to the true Catholic claims.

So long as Catholics are content to be a party or a school many people are kind enough to be willing to tolerate them, but they resent any assumption that they represent the true and official teaching of the Church. But this is the claim that in season and out of season it is most necessary for Catholics to make, and in making it they rely upon the historic facts and the Prayer-book

as it stands. For consider the position. A few years ago there was a large influx of what may be called "Broad" thought into the Church. There were to be found, there are still to be found, men in priest's orders and dignitaries who deny the doctrine of the Resurrection, the Virgin Birth, and other fundamentals of Christian doctrine. Let us suppose that these increased, and in course of time the great majority of clergy taught what is practically Unitarianism. Could these men be rightly described as representing the Church of England, and supposing they continued to use the Prayer-book as it stands, could their interpretation of it be held to be the right one?

The illustration given really covers the whole case. Since the Reformation Protestants and Puritans have predominated to so large an extent in the Church of England that they have in great measure obscured Catholic traditions, usage, and interpretation. The Oxford movement was not the commencement of a new party or school of thought. It was a return to first principles, an appeal to the Prayer-book, and to the older tradition that the Puritans and Protestants had gradually hidden from sight.

UNDOING THE EVILS OF THE REFORMATION

The charge of disloyalty is often brought against those who are endeavouring to undo the evil wrought at the Reformation. It is noteworthy that this charge is usually found in the mouths of those who uphold the most violent and heretical of the "Reformers." Such accusers lay themselves open to the obvious retort that if it is disloyal now to try to "reform" the Church, it must have been equally disloyal in the sixteenth and seventeenth centuries. "The Reformation," said Dr. Liddon, "no doubt cost much. It broke up the visible unity so dear to Christians who believe our Lord's Universal Prayer in St. John and Epistle to the Ephesians to be

part of the Word of God. It bred a race of violent experimentalists, who were in their time enemies of faith, of charity, and of order."

The matter was well put by the late Dr. Mossman when he said :

" I know of no law, human or divine, which forbids me or any other freeborn Englishman, whilst submitting to every existing ordinance of man for the Lord's sake, to use all constitutional means for the repeal and abrogation of all such laws as I believe to be mischievous and contrary to the revealed and declared will of God. What I, for one, mean when I say that I will do my utmost to undo the work of the Reformation is this : I believe that the chief and most important work which was done at the Reformation was to render the things of God to Cæsar. I shall always strive, to the best of my humble ability, to give back to God the things of God. And the cuckoo cry of 'The principles of the Reformation are in danger!' certainly will not scare me from my purpose. If the Reformation gentlemen considered themselves justified, as I suppose they did, in upsetting the Settlement of Magna Charta, a settlement brought about and cemented by the martyrdom of our most glorious saint and patron, St. Thomas, why should I have a moment's hesitation in doing my best to strive to alter the Reformation Settlement and go back to that of Magna Charta and St. Thomas ? I wait for an answer."

ENGLAND AND THE CHURCH OF ROME

The Church of England is part of the Church of the West, whose Patriarch is the Pope. The Primacy of the Bishop of Rome is not denied by the Church of England, for she acknowledges general councils which owned it. Every good Catholic must long for the reunion of the Church of England with the Mother Church of Rome. It has been stated that the Church of Eng-

land never separated from the Church of Rome. The Church of Rome withdrew from the Church of England and separated itself from it. Up to the reign of Queen Elizabeth, and for some years during her reign, there was only the one Church in England; and although they differed somewhat in their teaching, those who held fast to the Roman doctrine and those who accepted the reformed views all attended the same church and worshipped together. It has further been authoritatively asserted that the then Pope offered to Queen Elizabeth that he would consent to and permit the English Prayer-book if she would only acknowledge his supremacy. This she declined to do. And the Pope thereupon issued his command that his adherents in England should withdraw from communion with the Church of England and form a separate organisation. However this may be, it is certain that things were done and said by the Reformers which embittered the separation and rendered impossible a healing of the breach. From time to time there have been attempts—at least one every century—to bring about an understanding, but so far each attempt has proved futile. The most recent attempt, with which the President of the English Church Union, Lord Halifax,¹ was connected, appeared at the outset very hopeful, but the issue of the Bull of Leo XIII, entitled *Apostolicæ Curæ*, seemed to render matters hopeless, and since then no active steps have been taken in connection with reunion with Rome.

There exist, however, certain societies which work and pray for this object. The most notable of these is the Association for the Promotion of the Unity of Christendom, which was founded in the year 1857, and which contains several thousand members who are pledged to pray and work for reunion. The authorities of this Union have done much in the way of removing

¹ *Leo XIII and Anglican Orders*. By Viscount Halifax. (Longmans, 1912.)

misunderstandings, and in inculcating a true view of the position of the Church of England in Rome and on the Continent. Another organisation is the Society of St. Thomas of Canterbury, a band of students consisting mainly of clergy, who have united in order to study the Roman question, and whose meetings are often addressed by Roman Catholic priests.

It must not be forgotten that, however hopeless reunion with Rome may appear to English Churchmen since the virtual condemnation of Anglican orders by the Pope, it is quite wrong to regard the matter as finally closed. At any time there might be discovered new grounds, doctrinal or historical, for reopening the inquiry. The Papal Bull was not of the nature of an infallible pronouncement, although some theologians hold it as such, and so is not irreformable. In the meantime it behoves English Catholics to strain every nerve to set their own house in order, so that the way may be paved for any fresh steps that may be taken.

ENGLAND AND THE EASTERN ORTHODOX CHURCH

The past few years have witnessed a wonderful *rapprochement* between England and the Orthodox Church of the East. It is too early to speak of any formal steps towards reunion, but a considerable amount of good work has been done in bringing about an understanding. By the Eastern Orthodox Church is meant a body of considerably more than 120 millions of Church-people who, in communion with the Patriarch of Constantinople, hold the Orthodox Faith, *i.e.* the Catholic Faith as defined by the first seven Ecumenical Councils and by others in conformity therewith. There is included in the first place the great Greek-speaking communities, which look up to the Patriarch of Constantinople as the embodiment of Hellenic civilisation and the centre of their own nationality. There are the Christians living within his own Patriarchate, now greatly

reduced in size; the Greek communities in Alexandria and Jerusalem; those in the Balkans and Syria; and the Kingdom of Greece. Then there is a large Syrian and Arabic-speaking population; while in the north is found the vast body of Slav and kindred Orthodox peoples, chief among whom is the Empire of Russia.

“These Christians are organised into fifteen autonomous Churches, of very unequal size, in full intercommunion (with one exception), and enjoying common rights in consultation and action in matters affecting the Communion as a whole. First in precedence comes the Patriarchate of Constantinople, with a membership of eight to nine millions. Then the Patriarchate of Alexandria, consisting chiefly of the Greek community in Egypt; of Antioch, where the Patriarch rules over some 80,000 people round the north of Syria in lieu of the wide dominion that once extended as far as India, lost in the schism of Nestorius in the fifth century, and now mostly lapsed from Christianity through invasions. The Patriarch of Jerusalem rules over the higher Greek clergy in Palestine and a large population of Arabs. Of the other autonomous Churches that of Russia is by far the largest, stretching throughout the whole Empire, with rapidly growing missions in Siberia, Japan, and Alaska, and a membership of over a hundred millions. The Church of Roumania follows with 4,500,000, and the Churches of Greece, Mount Sinai, Cyprus, Servia, Montenegro, and Bulgaria, which latter, for canonical but not doctrinal reasons, is not at present in communion with Constantinople.”¹

Excellent work has been done by the Anglican and Eastern Orthodox Churches Union, which was established in July 1906, in improving our relations with the East. Its methods comprise the co-ordination of efforts and plans made for this object in all parts of the world,

¹ The Rev. H. J. Fynes-Clinton (Hon. Secretary of the Anglican and Eastern Orthodox Churches Union) in the *Reunion Magazine*, vol. ii. p. 204.

the joining of members in daily prayer and the offering of the Holy Sacrifice, the promotion of intercourse and friendly relations between the officials and the private members of the two Churches, the encouragement of mutual service in spiritual things and pastoral care so far as allowed by respective authority, the diffusion of mutual knowledge, theological and popular, by means of literature in English, Greek, and Russian, by lectures and conferences, and by the publication of a quarterly *Eirene* in Greek and English, dealing with the faith, life, and religious customs of the Churches.

Apart from numerous courtesies, official and private, between our clergy and the clergy of the Churches of the East, there is a growing practice among members of the Orthodox Churches to make use of our Sacraments in case of need with the tacit approval of their authorities.

The Lambeth Conference of 1908 recommended that at all times Orthodox Easterns, in distinction from members of the separated Churches of the East, should, when deprived of the ministrations of their clergy through residence abroad, be admitted to Holy Communion at our altars on the same conditions as our own communicants, viz. that they are not disqualified by their own or our rules of discipline. A further step in the direction of intercommunion has been made by the foundation, in 1912, in Russia of a Russian Society for the promotion of friendly relations between the Churches of Russia and England. The foundation of this Society was largely due to the good work of the Anglican and Eastern Orthodox Churches Union. The Russian Society was formed by the sanction of the Holy Synod at a time when four English Bishops—Wakefield, Bangor, Exeter, and Ossory—were paying a visit to Russia. Its president is Archbishop Eulogius of Kholm, and its first action was to invite Rev. Father Puller, of the Society of St. John the Evangelist, Cowley, to give a course of lectures on the Church of England in St.

Petersburg. With the permission and blessing of his Bishop, Father Puller gave these lectures, which have been published in Russian and also in English under the title, *The Continuity of the Church of England*. By F. W. Puller. (Longmans.) Readers who are interested in the Russian Society should read this book.

THE CHURCH OF ENGLAND AND NONCONFORMISTS

The position of Dissenters and the various Nonconformist sects in England is a cause of great sorrow and difficulty to the Church. It is a standing reproach to the Church of England that, since the Reformation, so many have lapsed into heresy and created schism. Everyone should work for home reunion, by which is meant reunion of Dissenters and Nonconformists with the Church of England. But it must be on a sound basis. It is not for those who have separated themselves from the Church to dictate terms of communion, and in dealing with Nonconformists it is of the first importance that nothing shall be done to compromise our Catholic position. As a writer has said, "For 1500 years no one dreamed of any other mode of appointment to the ministry than that through the Episcopate ; but toward the middle of the sixteenth century some foreign reformers broke away from their lawful bishops and formed congregations of their own, setting up themselves as their spiritual guides, and appointing pastors by some mode hitherto unknown. Thus the Presbyterian system was introduced in Geneva, and the example was followed in Scotland by Knox and his violent associates. Other sects of Baptists, Congregationalists, &c., were ministered to either by men who appointed themselves as pastors or were elected by their congregations and were said to receive a "call" from them.

Now, think what it is to have introduced such a novelty as this. In those great forty days that followed

the Resurrection of our Lord He gave commandments to the Apostles whom He had chosen, speaking of the things pertaining to the Kingdom of God. Can we doubt that the Constitution of the Church was among these commands? . . . Now, for a few men deliberately to reject the Order which was of Apostolic, and therefore of Divine appointment, and to substitute for it a method of their own, was it not the very height of presumption? They not only made schisms against the will of God and the repeated admonitions of Holy Scripture, but they introduced systems which might be attended with the greatest risk to men's souls for generations to come, and would certainly hinder the spread of the Gospel! Far be it from me to charge those who still continue to maintain these novel systems with the presumption which characterised those who started them. The Nonconformist ministers of our day have grown up with the system and are accustomed to it. They probably assume that it is all right and quite scriptural."

All Nonconformists and Dissenters are, as Dr. Darwell Stone put it, "without the guarantee of the full sacramental system which episcopacy affords. . . . This is not to deny that such religious bodies may be in the possession of many spiritual graces, or may attain to a high standard of spiritual life, or may receive great and remarkable gifts from God. Those who act in goodwill may receive much divine blessing even though, from whatever sets of circumstances, they have not realised the claims which the covenanted system of God's appointment makes upon them."¹

The Home Reunion Society, of which the late Earl Nelson was for many years president, is doing good work in the cause of furthering Home Reunion.

¹ *The Notes of the Church.* By Darwell Stone, D.D. (Mowbrays.)

CHAPTER III

THE BIBLE AND THE CHURCH

WHEN, after the invention of printing, the Bible became accessible to those who could read, one cannot wonder that many persons, especially the more devout and earnest souls, would receive a startling shock from the contrast which its teaching must have shown between what the lives of Christians, and especially of the clergy, ought to be, and the actual lives with which they were familiar. They could have known little of the history of the Church in the early centuries, and they would naturally revolt from the corruption and the greed which they saw around them; and, taking the Bible as their guide, would be disposed to make out therefrom a system of religious ordinances and teaching which they would deem to be in accordance therewith. This disposition would naturally grow in vigour in proportion to the resistance which they met with in their proposals for reform; and is quite enough to account for the rise of the Protestant party, which began to assert itself so strongly under the lead of bold and determined men, such as Martin Luther and John Calvin and the like. A similar party rose in England under the name of Puritans, as, partly from sincerity and partly from ignorance, they came to reject much that was primitive and true, and to adopt new-fangled ways and beliefs, especially in the matter of the ministry and the sacraments.

The Bible and the Bible alone the Religion of Protestants was the motto of Mr. Chillingworth, when he had at

length escaped from the entanglement into which he had been led by the arguments of the Jesuit Fisher, and the teaching of the professors at Douay; and to this day most Protestants and some Churchmen seem to think that, having the Bible in their hands, they are free to determine therefrom what is needful in faith and practice without the slightest regard to the teaching or custom of the Church in all ages. The result has been the rise of some 200 or 300 sects of professing Christians, the leaders of which maintain that they are right, and all others more or less in error. Unitarians deny the Divinity of Christ; Baptists reject Infant Baptism; almost all Dissenters reject Confirmation, and the Priesthood, and other things which a true Churchman holds most important and needful; and the Society of Friends rejects the Sacraments altogether, on the ground that they are not expressly enjoined in the New Testament.

Now it is necessary to examine the ground on which the principle rests that the Bible and the Bible alone is a sufficient guide for each man, and that he is at liberty to draw his own conclusions from it without regard to the Church's teaching and practice from the first. And we begin by asking: *What is the Bible?*

The Bible

The Bible is the name given to a collection of a great many books, bound together in two divisions, called the Old Testament and the New Testament respectively.

These books have, from very ancient times, been held in the greatest reverence, and are frequently called *Holy Scripture*, *Divine Scripture*, and sometimes the *Word of God*, as distinct from all other books and writings.

Now we may well ask: On what ground have they obtained so high a claim to reverence, to the exclusion of all others? For it cannot be denied that very many

books have been written, in both ancient and modern times, marked by sincere piety, and full of instruction and comfort, and yet not one of them has *at any time* been reckoned as belonging to the list (or *Canon*, as it is called) of those to which the name of Holy Scripture is given.

For instance, there are many books which were held in high esteem among the Jews before the coming of Christ, and contain expressions and language which seem to have been made use of by the writers of the New Testament, and even by our Lord Himself, and yet are not held to be Holy Scripture. Such are *The Book of Enoch*, quoted by St. Jude; *The Assumption of Moses*, which some think is referred to by St. James; *The Testaments of the XII Patriarchs*; *The Psalms of Solomon*; *The Book of Jubilees*, &c. There are also some very interesting books, written in Christian times, as *The Gospel of the Infancy*; *The Gospel of Mary*; *The Gospel of Nicodemus*; *The Shepherd of Hermas*; and others. But none of these have been admitted into the Canon.

On the other hand, there are books which, as that of Esther, either do not contain a word about God, or which might for other reasons excite our surprise at their having been included in the selection, and are reckoned as part of the Old Testament.

So far as the Old Testament is concerned, it is enough for our purpose to observe that the Christian Church has received from the Jews those books which were written in Hebrew and were commonly received by them in our Saviour's time, and were reckoned to be twenty-two in number, as corresponding to the number of letters in the alphabet. Josephus, a Jew but not a Christian, writing in the first century A.D., speaks of these twenty-two books as being "justly believed to be Divine." He enumerates them as follows: five of Moses, thirteen Prophets, and four of Hymns and Precepts; and describes them as having been written up to the time of

Artaxerxes. There can be no doubt that these twenty-two books comprised all that are found in the Old Testament of our English Bible, as enumerated in Art. 6; but as these are thirty-nine in number, it is clear that the Jews must have grouped many books together in order to keep the number to twenty-two. Josephus speaks of other histories, written after the time of Artaxerxes, but says "they were not esteemed of like authority with the former, because there had not been an exact succession of Prophets since that time" (*Con. Ap.* i. 8, and *Euseb.* iii. 10).

The Canons of the Apostles, so called, are at least a most ancient collection of Canons made, it is thought, in the course of the second century. The last of these contains a list of the books of the Old and New Testaments—"worshipful and holy books," they are called, that "both clergy and laity should have by them." The most notable feature in this list is the addition of three books of the Maccabees and the omission of the Apocalypse (Revelation). The Book of Sirach is recommended for instruction in wisdom.

Passing on to the third century we find St. Cyprian, the eminent Bishop of Carthage (*ob.* A.D. 258), grounding his *Test. Contra Jud.* on "the Divine sanctions wherewith the Lord hath instructed us through the Holy Scriptures." He quotes very often from the books of Tobit, Wisdom, Ecclesiasticus, the Song of the Three Children, Baruch, Bel and the Dragon, and 1 and 2 Maccabees, as if they were on a level with the Old Testament books, received by the Jews in their twenty-two books. In the *Epistles* he quotes Wisdom as "Divine Scripture" (*Ep.* iii.); Ecclesiasticus as "the testimony of the Holy Spirit" (*Ep.* vii.); and the Maccabees as "Holy Scripture" (*Ep.* ii.).

The Council of Laodicea, in the fourth century, gives a list of the books of the Old and New Testaments "which ought to be read in the Church." This list agrees closely with that of our English Bible, with the

remarkable exception that the Apocalypse (Revelation) does not appear.

About the year 340 St. Athanasius, the Archbishop of Alexandria, gives a list of the Canonical Books of the Old Testament, twenty-two in number (just as many, he observes, as he had heard there were letters in the Hebrew alphabet), and he mentions them by name, just as we have them in our English Bibles. He mentions, also, the books of the New Testament as we have them. "These," he adds, "are the fountains of salvation: in these alone is the teaching-place of piety declared" (*Ep.* xxxix.).

Yet the third Council of Carthage, held only forty or fifty years later, requires nothing to be read in the Church under the name of the Divine Scriptures except the Canonical Books, which are these: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Ruth, four Books of the Kings, two of Chronicles, five of Solomon (thus including *Wisdom* and *Ecclesiasticus*), twelve of the Prophets, Isaiah, Jeremiah, Ezekiel, Daniel, *Tobit*, *Judith*, Esther, two books of Esdras, *two of the Maccabees*. And of the New Testament, four books of the Gospels, one of Acts, thirteen Epistles of Paul the Apostle, one of the same to the Hebrews, two of Peter, three of John, one of Jude, one of James, and one of the *Apocalypse*. This list was ratified some thirty years later in the Statutes of the African Church.

Carthage, it may be observed, was by no means out of touch with Alexandria, but it was not in the Patriarchate of that name.

About the same period flourished the learned Hierome, who speaks of the Apocryphal Books, which, as we see, were accepted by the Council of Carthage in the terms quoted in the sixth Article. On the other hand, St. Augustine, Bishop of Hippo, also a contemporary, gives the same list as that of Carthage as forming "the entire Canon of the Scriptures" (*De Doc. Christ.* ii. 8).

It will be seen that the chief divergence was thus

found in regard to the Apocryphal Books of the Old Testament. There was less uncertainty about the Canon of the New Testament, though for some time the second Epistle of St. Peter, the second and third of St. John, the Epistle of Jude, and the Apocalypse were held to be doubtful.

From what has been stated above it will be seen that it is no easy matter to decide what is Holy Scripture and what is not, *and that we are entirely dependent in this matter on the testimony of the Church*; and a comparison of our English Bible with those of both the Eastern and Western Churches will show that it differs from both.

The Date of the New Testament

A second point of great importance is the date at which the several books of the New Testament were written. In the margin of our Bibles we read at the head of the second chapter of St. Luke: "Before the account commonly called Anno Domini the 5th year"; and later on, when we come to the account of the Nativity we read: "Before the account commonly called Anno Domini the 4th year." So that it seems our Lord was born three or four years before the date usually reckoned as A.D. 1. This is explained as follows: In old times dates were reckoned from the conquests of Alexander, or from the building of Rome, or other great event; and this continued for some hundreds of years, until Dionysius the Short, a monk of the fifth century, introduced the computation from the year of our Lord's birth, which he reckoned to have taken place in the 753rd year from the building of Rome. Recent researches, astronomical and other, show that this computation was incorrect by three to four years; so that our Saviour's birth must be set down at 3 or 4 B.C. and the Crucifixion at A.D. 29.

The first and second Epistles to the Thessalonians

appear to have been the first written portions of the New Testament, and their date would seem to be A.D. 54. They were apparently followed by the first Epistle to the Corinthians, written some three years later, and then by the second Epistle to the Corinthians and those to the Galatians and the Romans about A.D. 60. The remainder of his Epistles, viz. those to the Colossians, Ephesians, Philemon, Philippians, Timothy, and Titus, followed about A.D. 64 to 67, and he was martyred in the year 68, and none of the other Epistles have an early date.

The Synoptic Gospels, viz. those of St. Matthew, St. Mark, and St. Luke, are thought to have been written not long before the destruction of Jerusalem, A.D. 70, if indeed that of St. Luke were so early; and the Acts of the Apostles were not written till after St. Paul had dwelt in Rome for fully two years, i.e. not till after A.D. 63 or 64. The Gospel of St. John and the Apocalypse were not written until the close of the first century.

The Church Preceded the New Testament

It will thus be seen that a quarter of a century elapsed before a single portion of the New Testament was written, and then only some brief Epistles, which would have had but a very limited circulation; that to the Romans, written full thirty years after our Lord's Ascension, being the most likely to be widely read; and many more years must have passed before the whole of the New Testament, or even its greater part, could have become generally accessible. It is manifest, therefore, that the Christians of these early days could not have derived their faith from the New Testament, and that both this and the organisation of the Church must have been derived from the oral teaching of the Apostles and others sent by them.

Private Judgment Leads to Schism

What, then, it may be asked, is a man to do if he thinks that what he finds in the New Testament is inconsistent with what he observes to be the faith or practice of the Church around him? For example, he finds that repentance and faith are necessary to membership in the Body of Christ; and, as infants are incapable of repentance or faith, he thinks they ought not to be baptized in their infancy. What is he to do? We reply: Let him not imagine that he knows better than the Church has done from the beginning: let him submit his private judgment to the practice of the Church from the earliest days; and, above all, not make a schism.

It will be seen, therefore: (1) that the only reason for holding the Bible to be *Divine Scripture* is the Church's testimony; (2) that the Faith and Polity of the Christian Church were established long before the New Testament was completed, and were not derived from it, no single book of it containing express directions on this or that question; and (3) that the practice of the Fathers, in early days, when any question had arisen, was to examine how the testimony of the Church up to their time bore upon it, and to take this as their guide to a decision. They did, indeed, consult "the Divine Scriptures," but they never interpreted them in opposition to the consent and custom of the Church. This is abundantly shown from the manner in which they dealt, for instance, with texts adduced by the Arians in support of their heresy; as Prov. viii. 22, Ps. xlv. 7, Phil. ii. 9, Heb. i. 4, &c., which, St. Athanasius says, they misinterpreted according to *their private sense* (*Cont. Ar. Disc. 1, xi.*).

By the consent of *The Church* we do not mean that of any particular Church, such as the Church of England, the Protestant Episcopal Church of America, or even such large bodies as those which acknowledge the

claims of the Roman Pontiff, or the Orthodox Church of the East ; we refer to the consent of the whole Catholic Church throughout the world, the *quod ubique, quod semper, quod ab omnibus*, especially when declared by the Fathers gathered together in General Council.

It is, indeed, often urged that men's minds are so differently constituted that unity cannot be expected. Yet St. Paul exhorts us to be perfectly joined together in the same mind and in the same judgment ; and surely it must be a mark of overwhelming spiritual pride in any man to claim that he is right and that the whole Church has hitherto been in error.

CHAPTER IV

TRADITION

IN addition to Holy Scripture many things were unwritten which Christ and His Apostles taught, and it is to this Catholic tradition that the Church of England¹ appeals for the interpretation of Scripture itself and as sanction for many doctrines and ceremonies used. "Catholic tradition teaches revealed truth, Scripture proves it; Scripture is the document of Faith, tradition is the witness of it; the three Creeds are the Catholic interpretation of Scripture or scripturally proved tradition; Scripture by itself teaches mediately and proves decisively; tradition by itself proves negatively and teaches positively; Scripture and tradition taken together are the joint rule of Faith."

Tradition may be divided into two kinds :

(1) Apostolical ; (2) Ecclesiastical.

With reference to (1), Paul exhorts the Thessalonians, "Therefore, brethren, stand fast and hold the traditions which ye have been taught by word or our epistle." Witnesses to apostolical tradition are found in the writings of the early Fathers and in the early councils of the undivided Church, while (2) ecclesiastical tradition is embodied in the decrees of Ecumenical Councils and in the great body of unwritten law and custom, "the living voice of the Church," which has been, and is, common to the whole of Christendom—East and West.

¹ "The Church of England regards Holy Scripture and Holy Tradition as being the fountains of faith." Puller, *The Continuity of the Church of England*. (Longmans.)

Among the apostolical traditions which we have are the keeping of the first day of the week as holy, Infant Baptism, the Sacraments of Confirmation and Unction, while among the ecclesiastical traditions are such things as the keeping of Christmas, bowing at the name of Jesus, the use of the sign of the Cross in Baptism and at other times, the use of a distinctive vesture at Holy Communion, and so forth.

THE ECUMENICAL COUNCILS

The Church of England appeals to the six General or Ecumenical Councils which took place before the Central Schism. These councils were : (1) the Council of Nicæa (325), which met to condemn the heresy of Arius, who denied the divinity of Jesus Christ, and which gave us the Nicene Creed and settled many important matters of Church discipline. (2) The Council of Constantinople (381), which ratified the Council of 325 and enlarged the Nicene Creed and taught the true doctrine of the Holy Ghost, which had been denied by Macedonius. (3) The Council of Ephesus (431), which gave the title Theotokos, Mother of God, to Our Lady and condemned the Nestorian heresy which denied that the Babe whom Mary bore was God. (4) The Council of Chalcedon (451), which confirmed the doctrine and creed of the three preceding Councils and condemned the heresy of Eutyches. The heresy of Eutyches consisted in denying that the flesh of Christ was like ours. He and his followers affirmed that Christ was one thing, the Word another ; he denied the flesh of Christ to be like ours, and affirmed that there were two natures in Christ before the hypostatical union, but that after it there was but one compounded of both ; and thence concluded that the divinity of Christ both suffered and died. (5) The Second Council of Constantinople (553), which again condemned the Nestorian heresy. (6) The Third Council of Constantinople (680), which again

confirmed the proceeding of previous Councils. "These are the only Councils," says Mr. Palmer, "which the Universal Church has ever received and approved as general." But Dr. Darwell Stone, in his book, *The Christian Church*, considers the Second Council of Nicæa should also be regarded as Ecumenical. The doctrine of these General Councils having been approved and acted on by the whole body of the Catholic Church, and thus ratified by an universal consent, which has continued ever since, is irrefragably true, unalterable, and irreformable; nor could any Church forsake or change the doctrine without ceasing to be Christians. The Canons, ritual, and the whole body of theologians of the Church of England appeal to Catholic tradition. And it is by tradition that we test Orthodoxy, by the well-known and oft-quoted Vincentian rule, *Quod ubique, quod semper, quod ab omnibus creditum est*. St. Vincent of Lérins¹ wrote in the fifth century: "Often inquiring with great zeal and the greatest attention from very many men eminent for piety and doctrine how I could, by some fixed and as it were general and regular way, distinguish the reality of the Catholic Faith from the falsity of heretical wickedness, I almost always received an answer of this kind from all—that if I or anybody else should want to detect the craft of rising heretics, and to avoid their snares, and to remain whole and unharmed in the sound faith, one ought, with the help of God, to fortify one's faith in two ways—first, that is, by the authority of the divine law, and, secondly, by the tradition of the Catholic Church. Here, perhaps, someone may ask, Since the canon of Scripture is complete and is in itself sufficient and more than sufficient for every purpose, what need is there that the authority of the mind of the Church should be joined to it? The reason is that because of the very depth of the Holy Scriptures

¹ Lérins is an island off Cannes. It contained one of the most famous of the early universities, and so was a seat of great influence. St. Patrick is said to have studied there.

all do not understand it in one and the same way, but different persons place different interpretations upon its statements, so that almost as many opinions appear to be derived from Scripture as there are men. . . . And, therefore, because of so great windings of such varied error, it is very necessary that the method of interpretation of the Apostles and prophets be governed by the rule of the mind of the Catholic Church.”¹

It is frequently asserted by those who deny the Church's doctrines that Catholics have added to the original deposit of the Faith. Primitive Christianity, we are told, was a very simple affair,² and quite unlike the Church's present system. Now, apart from the fact that primitive Christianity was anything but a simple affair, this is a very fallacious argument. It leaves out of account that the Church is a living, vital organisation, and like all living things must grow. Christians develop through the ages just as the man develops from childhood. They alter, yet essentially they are the same. To understand what development means it is only necessary to compare the statements in the three Creeds as to the divinity of our Lord on the opposite page.

Now these parallel statements give a good idea of what is meant by development. The Nicene and Athanasian Creeds do not add to the Apostles' Creed but they develop it. All that they state was there by implication already in the simple and shorter form of faith. And so it is with all the great special doctrines of the Catholic Church. The theory of the ministry, the doctrine of the Sacraments, Prayers for the Dead, Invocation of Saints, devotion to the Mother of God—all can be shown to have existed in germ in the primitive Church, and to have been developed and amplified as the years rolled on in Catholic tradition.

During the last three hundred years the Church of

¹ St. Vincent of Lérins, *Comm.* 4-6.

² As to primitive Christianity not being a very simple affair see Newman's *Callista*.

Apostles' Creed.

And in Jesus
Christ His only
Son our Lord.

Nicene Creed.

And in one Lord
Jesus Christ,
the only be-
gotten Son of
God, begotten
of the Father
before all
worlds, God of
God, Light of
Light, Very
God of Very
God, begotten
not made, be-
ing of one sub-
stance with
the Father.

Athanasian Creed.

Our Lord Jesus Christ, the
Son of God, is God and
Man, God of the sub-
stance of the Father be-
gotten before the world ;
and Man of the sub-
stance of his Mother
born in the world.
Perfect God and perfect
man : of a reasonable
soul and human flesh
subsisting : equal to
the Father as touching
His Godhead : and in-
ferior to the Father as
touching His Manhood.
Who although He be
God and Man, yet He is
not two, but one Christ ;
One, not by conversion
of the Godhead into
flesh, but by taking of
the Manhood into God ;
One altogether, not by
confusion of substance,
but by unity of Person.
For as the reasonable
soul and flesh is one
man ; so God and Man
is one Christ.

England has very largely departed from Catholic tradition, both in its theology, its interpretation of Holy Scripture, and even in the interpretation of its own formularies. There has grown up instead a formidable array of Protestant traditions which, mainly owing to the isolated position of the Church of England, have come to acquire a certain amount of authority. These Protestant traditions were originally acquired from France, Germany, and Switzerland, and so deeply did

they penetrate into the life of our Church that when Newman, in Tract 90, attempted to interpret the Thirty-nine Articles in the literal and grammatical sense—which is the Catholic sense—a tremendous outcry was raised. Such is the force of evil tradition.

Those who are interested in tracing out the development of this Protestant tradition within the Church should read Archdeacon Wirgman's admirable little book, *Foreign Protestantism within the Church of England*.¹

As Newman well put it, "The oracles of Divine Truth, as time goes on, do but repeat one message from above which they have ever uttered since the tongues of fire attested the coming up of the Paraclete; still as time goes on they utter it with great force and precision, under divine forms, with fuller luminousness, and a richer ministration of thought, statement, and argument."²

"All bodies of Christians, orthodox or not, develop the doctrine of Scripture. . . . All parties appeal to Scripture, that is argue from Scripture; but the argument implies deduction, that is development. Here there is no difference between early times and late. . . . (Protestants) themselves deduce by quite as subtle a method, and act upon doctrines as implicit and on reasons as little analysed in times past as Catholic schoolmen. What prominence has the royal supremacy in the New Testament, or the lawfulness of bearing arms, or the duty of public worship, or the substitution of the first day of the week for the seventh, or Infant Baptism, to say nothing of the fundamental principle that the Bible and the Bible only is the religion of Protestants?"³

¹ *Foreign Protestantism within the Church of England*. By A. Theodore Wirgman, D.D., D.C.L. Catholic Literature Association (c/o Messrs Talbot, 13 Paternoster Row, E.C.). One shilling net.

² Newman, *Office and Work of Universities*.

³ Newman, *Development of Christian Doctrine*.

The Creeds

Our Creeds are but the brief abstract of our prayer and song.

The Creeds are the condensed statements of the Catholic Faith. They represent the Church's interpretation of Holy Scripture. They assume the existence of a revelation, a deposit of faith. There are three Creeds recognised in all parts of the Catholic Church—the Apostles' Creed, the Nicene, and the Athanasian Creed. The Latin name for creed is *symbolum*, which signified a watchword or signal in war, and the Creeds have been thus described: "There are three symbols (watchwords or tokens such as are used among soldiers of a garrison to recognise their comrades and to detect insidious intruders)—the first of the Apostles, the second of the Nicene Council, the third of St. Athanasius; the first for instruction in the Faith, the second for the explanation of the Faith, the third for the defence of the Faith." Three in name but one in fact. The Creeds were drawn up as occasion arose, partly as a statement of faith for catechumens, and partly as an antidote to various heresies which arose.

"It is a mistake to imagine¹ that creeds were, at first, intended to teach in full and explicit terms all that should be necessary to be believed by Christians. They were designed rather for hints and minutes of the main 'credenda,' to be recited by catechumens before Baptism; and they were purposely contrived short, that they might be the more easily retained in memory, and take up the less time in reciting. . . . As heresies gave occasion new articles were inserted, not that they were originally of greater importance than any other articles omitted, but the opposition made to some doctrines rendered it the more necessary to insist upon an explicit belief and profession of them."

¹ Waterland's *Sermon on the Divinity of Christ*.

“It is very plain,” wrote Dr. Pusey, “in Holy Scripture that there was from the first a certain *deposit of faith* committed to the Church everywhere. This deposit of faith is witnessed to by the Scriptures . . . St. Jude speaks of ‘the faith once for all delivered to the Saints,’ many passages imply that the revelation preached by the Apostles was one complete, unchangeable whole. This being so, we can understand the Church having a great reluctance in any way to seem to add to the Creeds, and of course she has never added to the Faith.¹ . . . At Nicæa, Constantinople, Ephesus, Chalcedon, when she decreed anything she established nothing *new*; she did not enlarge the Faith but fixed it.”²

The Apostles’ Creed is used in the Church of England daily at Morning and Evening Prayer, and at Holy Baptism. It forms part of the canonical prayers which every Roman Catholic priest recites daily. It is also used in the daily service of the Greek Church. There is no probability that in its actual form it was drawn up by the Apostles, but it contains the chief apostolic doctrines and is of very early origin. Irenæus, the scholar of Polycarp, who was himself the disciple of St. John, where he repeats a creed very much like the Apostles’, assures us that “the Church throughout the whole world has received this faith from the Apostles and their disciples”; which is also affirmed by Tertullian, that “that rule of faith has been current in the Church from the beginning of the Gospel.”

St. Ambrose and St. Augustine advise Christians to say it in their daily private devotions, and so our old Saxon converts command all to have and to use it.

The earliest mention of the name Apostles’ Creed is in a letter of Ambrose, written A.D. 389. The first assertion of it having been composed by the Apostles is found in Rufinus in his *Exposition of the Creed*, written about A.D. 390.

¹ Pusey, *Rule of Faith*, p. 9.

² *Ibid.*, p. 25.

The Nicene Creed was chiefly composed by the Orthodox Fathers assembled at the first General Council of Nicæa in Bithynia, A.D. 325, to define the Christian Faith in opposition to the heresy of Arius, who denied the deity of our Lord.

In its original form the Creed ended with "I believe in the Holy Ghost." The remainder was added by the second General Council held at Constantinople, A.D. 381, to meet the heresy of Macedonius in regard to the divinity of the Holy Ghost. The clause known as the *Filioque*, which asserts the procession of the Holy Ghost from the Father *and the Son*, was not inserted earlier than the fifth century. It seems to have been introduced by the Spanish Churches, and from them to have passed to the other Churches of the West. The Church of England, as part of the Church of the West, recites the Creed in its traditional Western form, but the Orthodox Greek Church rejects the *Filioque* clause, which has long been the subject of controversy between East and West.

It has frequently, however, been asserted that in spite of the difference of the formulas, East and West are agreed as to the substance of the teaching concerning the Eternal Procession of the Holy Ghost.¹

The Nicene Creed forms part of every extant liturgy, *i.e.* Mass or Communion Service. In every liturgy its recitation follows immediately after Epistle and Gospel, before the people draw near to Holy Communion, in order (as our Bishop Sparrow says) "that the breasts of those who approach to those dreadful mysteries may be purified by a true and right faith." The repetition of the Creed at Holy Communion is not a mere declaration of faith. It is a solemn act of worship, and it is an act by which we range ourselves with the rest of the members of the holy Catholic and Apostolic Church throughout the world.

"We who are the heirs of the ages of Christendom

¹ See *The Continuity of the Church of England*. By F. W. Puller. (Longmans.)

should cling with a peculiar loyalty and love to the great Nicene Confession of our Lord's Divinity. . . . The Nicene definition was wrung from the heart of an agonised Church by a denial of the truth on which was fed then, and now, her inmost life." ¹

The Athanasian Creed was for some time supposed to have been drawn up by Athanasius in the fourth century, but it seems certain that the Creed was originally written in Latin by a Latin author. As to its antiquity it was commented upon about the year 570 by Venetius Fortunatus, Bishop of Poitiers, and it is probable that it is earlier than the time of Nestorius and the Ephesian Council of 431. The probable date of the Creed is not earlier than 420, and certainly not later than the sixth century.

It was no uncommon thing in early days to assign great names to compositions, and the Creed may have been so called because it was compiled from the logical form of expression which prevails in the writings of St. Athanasius and those of similar champions of the Catholic Faith. It was adopted by the Church as an additional bulwark to preserve that Faith in its original integrity and purity.

The Creed has found a place in Psalter and service books of the Church from the tenth century onwards; indeed there are traces of it earlier still in the eighth century. It was and is used in the Church of Rome every Sunday at Prime, and it is also used in some parts of the Greek Church, notably in the Church of Russia. It is used in the Church of England on thirteen festivals, but it is not obligatory in the Episcopal Church of America.

The Athanasian Creed has been defined as an "admirable summary of the Christian faith as to the great doctrines of the Trinity and the Incarnation." It is simply a fuller exposition of clauses of the Apostles' Creed. From time to time, and notably just recently,

¹ Liddon, *Bampton Lectures*, p. 437, Ed. 3.

an attempt has been made to abolish or make optional the use of the Creed at our public services. This is mainly on account of the so-called damnatory clauses, which many people, who otherwise believe in the doctrines enunciated in the Creed, dislike.

The Creed of Pope Pius IV

To the three great Catholic Creeds of Christendom the Roman Catholic Church has added the Creed of Pope Pius IV. This is a succinct and explicit summary of the doctrine contained in the canons of the Council of Trent, and was issued in 1564. It is received throughout the whole Roman Catholic Church, and every person who is received into the Church publicly reads and professes his assent to it, as do all clergymen, doctors, teachers, heads of universities, and of monastic institutions and military orders.

As it is not well known by English Churchmen, it is here set forth :

I, N., believe and profess, with a firm faith, all and every one of the things which are contained in the Symbol of Faith which is used in the Holy Roman Church. (Here follows a recitation of the Nicene Creed.)

I. I most firmly admit and embrace the Apostolical and Ecclesiastical Traditions and all other observances and constitutions of the same Church.

II. I also admit the Sacred Scriptures according to that sense which Holy Mother Church has held and does hold, to whom it appertains to judge of the true sense and interpretation of the Holy Scriptures ; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

III. I profess also that there are truly and properly seven Sacraments of the new law constituted by Jesus Christ our Lord, and necessary for the salvation of man-

kind, though not all are necessary for every one; to wit, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony, and that they confer grace, and that of these, Baptism, Confirmation, and Order cannot be repeated without sacrilege; and I also receive and admit the received and approved ceremonies of the Catholic Church used in the solemn administration of the aforesaid Sacraments.

IV. I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent concerning original sin and justification.

V. I profess, likewise, that in the Mass there is offered unto God a true, proper, and propitiatory sacrifice for the living and the dead, and that in the most holy Sacrament of the Eucharist there are truly, really, and substantially the Body and Blood, together with the Soul and Divinity, of our Lord Jesus Christ, and that there is a conversion of the whole substance of the bread into the Body and of the whole substance of the wine into the Blood, which conversion the Catholic Church calls Transubstantiation.

VI. I confess also that under either kind alone, Christ whole and entire, and a true Sacrament is received.

VII. I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

VIII. Likewise that the Saints reigning together with Christ are to be honoured and invocated; and that they offer prayer to God for us, and that their Relics are to be venerated.

IX. I most firmly assert that the Images of Christ, and of the Mother of God, ever Virgin, and also of other Saints, are to be had and retained, and that due honour and veneration are to be given to them.

X. I also affirm that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

XI. I acknowledge the Holy Catholic and Apostolic Roman Church, the Mother and mistress of all Churches, and I promise and swear true obedience to the Bishop of Rome, successor of St. Peter, Prince of the Apostles and Vicar of Jesus Christ.

XII. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons and General Councils and particularly by the holy Council of Trent, and likewise I also condemn, reject, and anathematise all things contrary thereto, and all heresies whatsoever condemned and anathematised by the Church.

The true Catholic Faith, without which no one can be saved, which I now freely profess and sincerely hold, I promise, vow, and swear with God's help most constantly to hold and profess the same whole and entire to the end of my life. So may God help me and these His holy Gospels.

The significance of the Creed for English Catholics who desire to restore to the Church that part of her heritage in doctrine and ceremony which she lost at the Reformation, lies in the fact that it aptly summarises the faith of the pre-Reformation Church of England.

CHAPTER V

THE SACRAMENTS

THE Sacramental system is of the essence of the Church's life. It is the fundamental principle of the Catholic religion as distinguished from the teaching of Protestant bodies.

There are seven Sacraments as commonly admitted by West and East.¹ Seven is the number of perfection. We find reference to the number throughout the Bible—the seven days of creation, the seven altars, seven oxen, and seven rams in Baalam's sacrifice, the sevenfold circuit of Jericho, Naaman commanded to dip himself seven times in the Jordan, the seven-bracketed candlestick in the Jewish temple. The Jews had seven great holidays in the year. In the Apocalypse we read of seven candlesticks, seven stars, seven trumpets, and seven spirits before the throne of God. There are also the sevenfold gifts of the Holy Spirit, the seven joyful and the seven sorrowful mysteries of Our Lady, and the seven deadly sins.

The seven Sacraments are : (1) Baptism ; (2) Confirmation or Chrism ; (3) Holy Communion ; (4) Penance ; (5) Holy Orders ; (6) Marriage ; (7) Unction. Of these, two only, as stated in the Prayer-book Catechism, Holy Baptism and Communion, are generally, *i.e. universally*, "necessary for salvation." The sacramental character

¹ The Church of England does not teach that there are only two Sacraments but that there are only two "generally," *i.e. universally*, "necessary for salvation."

of these seven rites has been sufficiently plainly indicated by the Church of England, but, unfortunately, in our present Prayer-book the form of administering the Sacrament of Unction has been omitted.

1. *Holy Baptism*.—The Church of England plainly teaches the Catholic doctrine of Baptism. As the Catechism says, by Baptism “I was made a member of Christ, the child of God, and an inheritor of the Kingdom of heaven.”

Immediately after the administration of the Sacrament the minister says: “Seeing now, dearly beloved, that this child is *regenerate* and grafted into the body of Christ’s Church . . .” Now the doctrine of Baptismal Regeneration is very repugnant to Dissenters, and there have even been ministers in the Church of England who have denied it, but it is plainly taught in the Prayer-book, and it is the Catholic doctrine of Holy Baptism which has been universally taught in the Church since the beginning, and which is held alike by East and West. It means that Baptism is not a mere pleasing ceremony but a supernatural operation. It is the beginning of the life of the Spirit.

2. *Confirmation* is a Latin word which signifies “strengthening.” It does not merely mean that the person “confirmed” ratifies and assents to the vows that were made in his name at Baptism. It is much more than this. In fact the ratifying of the vow is not an essential. Confirmation is a Sacrament with an “outward and visible sign,” viz. the imposition of the Bishop’s hands, and with an “inward and spiritual grace,” viz. the gift of the Holy Ghost.

In the Latin and Eastern Churches Confirmation is administered with Chrism—holy oil consecrated by a Bishop. In the early days of the Church, as in the Greek Church now, Confirmation immediately followed Baptism, and was considered as forming in one sense a part of it. The ceremony in the Greek Church is performed with sacred ointment of Chrism, by which the

forehead, eyes, nostrils, mouth, ears, breast, hands, and feet were signed with the cross, the priest saying each time, "The seal of the gift of the Holy Ghost." In the Greek Church a priest may confirm, but the oil used must have been consecrated by a Bishop. In the Western Church only a Bishop can confirm. The ratification of the Baptismal vow as part of the service of Confirmation is peculiar to the Church of England. In pre-Reformation days the service was substantially the same as in the rest of the Western Church to-day. The Bishop, vested in cope and mitre, and with pastoral staff in his left hand, admonishes the people as to the meaning of Confirmation and the duties of the confirmed and also of the sponsors. He then, after washing his hands to signify the purity with which the sacred rite must be administered, puts off his mitre, and turning to those about to be confirmed kneeling before him says : "The Holy Ghost come down unto you and the power of the most High keep you from sin." *R.* "Amen." Then signing himself with the sign of the cross he says : "Our help is in the name of the Lord," &c. And then, with hands stretched out towards the candidates, he says : "Almighty and everlasting God, who didst vouchsafe to regenerate these Thy servants of water and the Holy Ghost, and who hast given them the remission of all their sins, send forth into them that sevenfold spirit, Thy holy paraclete from Heaven." *R.* "Amen." "The Spirit of wisdom and of understanding." *R.* "Amen." "The Spirit of counsel and of fortitude." *R.* "Amen." "The Spirit of knowledge and of piety." *R.* "Amen." "Fill them with the Spirit of Thy fear and seal them with the sign of the Cro + ss of Christ, being made propitious unto them unto life eternal." The Bishop then puts on his mitre and confirms the candidates. He inquires the name of each one individually as the godfather or the godmother presents each to him ; and having dipped his right-hand thumb into the chrism, he says :

"N., I sign thee with the sign of the cross."

While he says this he draws with his thumb the sign of the cross on the forehead of each and proceeds :

“ And confirm thee with the chrism of salvation. In the name of the Father, + of the Son, + and of the Holy Ghost.” +

Then he gives a gentle blow on the cheek of each, saying, “ Peace be with thee.”

This beautiful office brings out far more completely than does our present service the sacramental character of Confirmation. In returning to the undoubtedly primitive practice of laying on of hands at Confirmation, it is a pity that our reformers departed from the very ancient use of Chrism, and it is to be desired that in this matter as in others our Church should again conform to the ordinary use of East and West alike.

3. *Holy Communion* is one of the names given to the Sacrament of the Body and Blood of Christ. Other names are the Holy Eucharist, the Lord's Supper, the Breaking of Bread, the Holy Sacrifice, the Blessed Sacrament, the Holy Viaticum, and the Mass. The various names employed are not contradictory, but bring out or describe various aspects of the Sacrament. Thus Holy Eucharist (*Sacramentum eucharisticæ* is the name given in our Latin articles) emphasizes that the service is one of thanksgiving—“ a sacrifice of praise and thanksgiving ” as our liturgy has it. Holy Communion and the Lord's Supper indicate the fellowship or participation on the part of receivers in the great benefits accruing from the Body and Blood of our Lord. The Lord's Supper is a feast of communion with the whole of the Church. The Holy Sacrifice teaches the sacrificial character of the Sacrament of Holy Communion—that it is not only a feast but in it there is an offering of “ the one true, pure, immortal sacrifice.” The Viaticum means “ provision for a journey.” It is used when the Holy Eucharist is given to those in danger of death. The Mass is the short, convenient term used from the time of St. Ambrose in the fourth

century throughout Western Christendom and in the pre-Reformation Church of England. It was used in the first Prayer-book of King Edward VI, but was omitted from the second Book, and was almost entirely disused in the Church of England for some time owing to Puritan influence, but now is happily being revived again.

It is not only the most convenient term for the Sacrament, but by tradition and by usage it has come to express and include all that the other names signify. It has an honourable and ancient history, fine associations, and is embodied in numerous words of the English tongue, such as Christmas, Candlemas, Martinmas, Michaelmas, and the like.

The origin of the word Mass is doubtful. Some consider it as a corruption of the Hebrew word *Misiach*, which signifies a "voluntary offering," but the more usually accepted derivation is from *missio* or *missa*, alluding to the dismissal of the catechumens before the Communion was dispensed in the early Christian Church. But whatever the origin of the word, the Mass has come to signify all that Catholics believe about the Sacrament. And by using the term Mass we associate ourselves in our belief with the rest of Christendom, and proclaim that we are no isolated little sect with our own little pet doctrine—Zwinglian, Lutheran, Calvinistic, or whatnot, but that we are at one with Holy Church throughout the world in our belief about this Blessed Sacrament. People frequently fight and quarrel over names and labels, sometimes needlessly. And you will hear ignorant people saying that the Mass was abolished at the Reformation, and things like that. If Holy Communion were not abolished the Mass could not be abolished. When you use the word *Mass* you mean all that you mean when you say Lord's Supper, or Holy Communion, or Holy Eucharist, but you are using a term which signifies that you believe what the rest of Christendom believes. Mass, then, is a term of

unity. It signifies our oneness with Catholics throughout the world, and for this reason it is a term well worth fighting for.

“The Mass, indeed, would appear to have been said continuously from the Apostolic age. Its details, as one by one they became visible in later history, have already the character of what is ancient and venerable. ‘We are very old and ye are young!’ they seem to protest to those who fail to understand them. Ritual, in fact, like all other elements of religion, must grow and cannot be made—grow by the same law of development which prevails everywhere else, in the moral as in the spiritual world. . . . In the very first days of the final triumph of the Church the Mass emerges to general view already substantially complete. ‘Wisdom’ was dealing, as with the dust of creeds and philosophers, so also with the dust of outworn religious usage, like the very spirit of life itself, organising soul and body out of the lime and clay of the earth. In a generous eclecticism, within the bounds of her liberty, she gathers and serviceably adopts, as in other matters, so in ritual, one thing here, another there, from various sources, Gnostic, Jewish, Pagan, to adorn and beautify the greatest act of worship the world has seen. It was thus the liturgy of the Church came to be full of consolation for the human soul, and destined, surely, one day under the sanction of so many ages of human experience, to take exclusive possession of the religious consciousness.”¹

“Tantum ergo sacramentum
Veneremur cernui :
Et antiquum documentum
Novo cedat ritui.”

Now the doctrine of the Mass as taught by East and West alike is taught in our Prayer-book. In the Catechism it is stated that the inward part of the Sacrament of the Lord’s Supper is “the Body and Blood of

¹ *Marius the Epicurean.* By Walter Pater. (Macmillan.)

Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper." The Homily on the Sacrament expressly asserts: "Thus much we must be sure to hold, that there is no vain ceremony or bare sign, no untrue figure of a thing absent, but the communion of the Body and Blood of our Lord in a marvellous incorporation." In the Office itself reference is made repeatedly to the Body and Blood of Christ, and after the reception of Them we give thanks to God, who doth vouchsafe to feed us "who have duly received these holy mysteries with the spiritual food of the most precious Body of our Saviour Jesus Christ."

And we pray: "Grant us, therefore, gracious Lord, so to eat the flesh of Thy dear Son, Jesus Christ, and to drink His Blood that our sinful bodies may be made clean by His Body. . . ."

From these and numerous other passages which might be given it will be seen that the Church of England uses language which is in agreement with the rest of the Catholic Church.

The longer Catechism of the Orthodox Greek Church says: "As to the manner in which the Bread and Wine are changed into the Body and Blood of our Lord, none but God can understand; only this much is signified, that the Bread *truly, really, and substantially* becomes the very true Body of the Lord and the Wine the very Blood of the Lord."

The Church of Rome teaches:

"In the august Sacrament of the holy Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and true man, is truly, really, and substantially contained under the species of those sensible things. For neither are these things mutually repugnant—that our Saviour Himself always sitteth at the right hand of the Father in heaven according to the natural mode of existing, and that, nevertheless, He be in many other places sacramentally present to us in His own substance by a manner of existing which,

though we can scarcely express it in words, yet can we conceive by the understanding illuminated by faith, and we ought most firmly to believe to be possible unto God." The Church of the West and the Church of the East are in absolute and entire agreement on the doctrine of the Real Presence of Christ in the Sacrament, but the Church of Rome goes further, and defines the method of the Presence. Christ is present, says Rome, by transubstantiation, *i.e.* the *substance* of the bread and wine are changed after consecration into the substance of the Body and Blood of Christ. This doctrine was held as a pious opinion for many years before it was crystallised into a dogma at the Lateran Council, A.D. 1215.

The Eucharistic Sacrifice or Sacrifice of the Mass. The Church has always taught that the Eucharist is a sacrifice. It is not only a spiritual sacrifice of prayer, praise, and thanksgiving, it is an "*unbloody sacrifice*," as it was anciently called, the commemorative sacrifice of the Body and Blood of Christ. In this sacrifice that same Christ is contained and offered in an unbloody manner who once offered Himself on the altar of the cross. The victim is the same, the manner alone of offering being different. The Eucharistic Sacrifice is therefore rightly offered, not only for the living, but also for those who are departed in Christ. The doctrine of the Eucharistic Sacrifice is beautifully expressed in the following hymn (Ancient and Modern, No. 322) :

"And now, O Father, mindful of the love
That bought us once for all on Calvary's Tree,
And having with us Him that pleads above,
We here present, we here show forth to Thee,
That only Offering perfect in Thine eyes,
The one, true, pure, immortal Sacrifice."

"We find, then, in the Mass a link with the whole religious process of humanity. We find, also, a much closer link with the Christian tradition and fellowship. Here is a form of worship which at one time was common

to the whole Christian world, and is still common to the greater part of it. It unites us in spirit with the dead as well as the living. It comes down to us with the accumulated authority of centuries. All holy days and seasons have been hallowed by the Divine Sacrifice. It has become bound up with all the crucial events of public and private life. Thus it supplied the need we feel for a form of worship which shall be both the compendium of the Church's history and the consecration of our daily life. But that is not all. Seeing how many different types of temperament, capacity, and knowledge must be included in the Church, since all are children of one Father, we need surely a form of worship in which persons of every type can take a share. I do not think that any other devotion but the Holy Sacrifice satisfies this demand. The Mass is at once so simple and so profound ; so simple that a child may profitably join in it, for any child can understand that Christ is with us and is offered to God because God is our Father and He is our Saviour ; so profound that even the wisest of the saints have never yet exhausted all its wealth of meaning. Rich and poor, old and young, learned and simple, innocents and penitents, can all meet here upon an equal footing." ¹

4. *Penance*.—The Catholic definition of Penance is that it is a Sacrament wherein a person who has the requisite dispositions receives absolution at the hands of the priest of all sins committed since Baptism. The infliction of punishment or penance for offences was introduced into the Church in the earliest times. There is a special reference to it in the Communion Service in our Prayer-book :

“ Brethren, in the Primitive Church there was a godly discipline that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance. . . . Instead whereof until the said discipline

¹ *The Claims and Promise of the Church*. Ry G. Gillett and W. S. Palmer. (Mowbray.)

may be restored again (which is much to be wished) it is . . .”

As the stern discipline of early days was relaxed public penance disappeared, and in its place the milder method of penance inflicted by the priest after confession took its place. In and after the Reformation times even the mild discipline was sought to be relaxed, and while the principles of Penance are recognised and fully laid down in the Book of Common Prayer, the use of private Confession is not made compulsory.¹ It is recommended to all those who cannot quiet their own consciences, and it is urged upon the sick and dying, who are to be “moved” to make a special confession

¹ The First Prayer-book of Edward VI, 1549, contained the following clause:

“Requiring such as shall be satisfied with a general confession not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the priest; nor those also which think needful or convenient for the quietness of their consciences, particularly to open their sins to the priest, to be offended with them that are satisfied with their humble confession to God, and the general confession to the Church; but in all things to follow and keep the rule of charity; and every man to be satisfied with his own conscience, not judging other men’s minds or consciences; whereas he hath no warrant of God’s Word to the same.”

This Prayer-book was declared by the compilers of the subsequent Book to have been “done by the aid of the Holy Ghost.”

It has been pointed out, however, that on the principle of continuity the 21st Canon of IV Lateran, which made Confession compulsory, is binding on English Churchmen. The Canon was duly promulgated by the English provincial synods. The First Prayer-book never received spiritual sanction, and the passage quoted above was omitted in subsequent Prayer-books. In reality the present Prayer-book is the only one which has spiritual sanction, and there is not a word in it on the subject of obligation or otherwise. (*The Necessary Doctrine and Erudition of a Christian Man.*) The King’s Book states that “Confession to the priest is in the Church profitably commanded to be used and frequented,” and the Book is not only the opinion of divines but was issued to the Church after being submitted to the provincial synods with the full authority of the Church. It is the last unfettered utterance of the English Church on the subject.

of their sins with a view to receiving absolution, but for the normal and healthy presumably no provision is made. Now, apart from the unsatisfactoriness of this attitude (for who can tell when he is going to die? Are we not all under sentence of death with a sort of indefinite reprieve?), it is not in accordance with the practice and teaching of the rest of the Catholic Church. The Roman Church orders that everybody must confess at least once a year, and the Greek Church and all the schismatic Churches of the East are equally insistent on the necessity of confession. The Church of England is very definite on the necessity of self-examination and confession as a preliminary to reception of Holy Communion and at all public offices.

At Morning and Evening Prayer the congregation make their general confession and receive a general absolution, as also in the Holy Communion office, in which a special exhortation details most exactly what is necessary for a worthy reception of the Blessed Sacrament. The power of the priest to absolve is also constantly stated, as in the daily office.

“He hath given power and commandment to His ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins.”

And at the Ordering of Priests the absolving authority is given in the words: “Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain they are retained.”

Thousands of people in the Church of England now go to Confession, and it is much to be desired that the Church of England should come into line with the rest of the Catholic Church by adjoining on its members the necessity of confessing at least once a year.

The three parts of the Sacrament of Penance are *contrition*, *confession*, and *satisfaction*. There are evilly disposed or ignorant people who assert that the Church's teaching on Confession is so comfortable and easy. You have only to confess, they say, and get absolution,

and then you can do what you please. Such a statement is an absolute parody on the Church's teaching. In order to obtain absolution it is necessary not only to confess but to have contrition, and contrition is a "heartly sorrow for sins joined with a firm purpose of amendment." You may, of course, obtain the priest's absolution by fraud. That is to say, you may not confess truly and you may not be sorry and you may not purpose amendment. But the Church teaches that any such absolution is null and void. It can do you no good. On the contrary, by playing with holy things, you may do yourself great harm and bring down upon yourself great ills. The object of the Sacrament of Penance is not to console or to instruct the penitent. It is (a) to ensure Confession. If the question of Confession be left to the individual penitent the Church has no assurance that he has complied with her commands, that he has duly "examined himself according to God's law," or that he is heartily sorry for his sins.

Auricular Confession is necessary, then, as a part of Church discipline, but the chief reason of the Sacrament of Penance is (b) to ensure that the penitent gets authoritative absolution. You may confess in private and believe yourself forgiven. You confess to a priest and you *know*, by virtue of the power of binding and loosing which Christ has left to His Church.

"How many," wrote Newman, "are the souls in distress, anxiety, or loneliness whose one need is to find a being to whom they can pour out their feelings unheard by the world? Tell them out they must; they cannot tell them out to those whom they see every hour. They want to tell them and not to tell them; and they want to tell them out, yet be as if they be not told; they wish to tell them to one who is strong enough to bear them, yet not too strong to despise them; they wish to tell them to one who can at once advise and can sympathise with them; they wish to

relieve themselves of a load, to gain a solace; to receive the assurance that there is one who thinks of them, and one to whom in thought they can recur, to whom they can betake themselves, if necessary, from time to time, while they are in the world. . . . If there is a heavenly idea in the Catholic Church, looking at it simply as an idea, surely next after the Blessed Sacrament, Confession is such. And such is it ever found in fact—the very act of kneeling, the low and contrite voice, the sign of the cross hanging (so to say) over the head bowed low, and the words of peace and blessing. Oh, what a soothing charm is there which the world can neither give nor take away! Oh, what piercing, heart-subduing tranquillity, provoking tears of joy, is poured almost substantially and physically upon the soul, the oil of gladness as Scripture calls it, when the penitent at length rises, his God reconciled to him, his sins rolled away for ever!

“This is Confession, as it is in fact.”

5. *Holy Order* is the Sacrament by which the ministers of the Church are ordained. It confers upon the recipient a mark or “character.” “Once a priest always a priest.” The Sacrament cannot be repeated. In the Preface to the Ordinal in our Prayer-book it is stated: “It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles’ time there have been three orders of ministers in Christ’s Church, bishops, priests, and deacons. . . . And therefore to the intent that these orders might be continued . . .” Here we have the doctrine of Apostolical Succession in a nutshell. The Church of England claims that the orders of her clergy are the same as those of the clergy of the Roman and Greek Churches, *i.e.* they are derived from the same source. The powers of the ministry can only come from one source—the great Head of the Church, our Lord. By His immediate act the Apostles or first Bishops were constituted, and they were empowered to send others as He had sent them.

Here, then, was created the first link of a chain of succession. And as the ordaining power was conferred exclusively on the Apostles, no other men or ministers could possibly exercise it: from them alone was to be obtained the authority to feed and govern the Church of all future ages. As the Church spread, and there grew up a demand for more pastors, the Apostles ordained presbyters in all churches. But the powers given to these terminated in themselves: they could not communicate them to others. A few, therefore, were consecrated to the same rank held by the Apostles themselves, and to these the full authority of the Christian ministry was committed, qualifying them to ordain deacons and presbyters and when necessary to impart their full commission to others. Here was the second link of the chain. For example: Paul and the other Apostolic Bishops were the first. Timothy, Titus, and others who succeeded to the same ministerial powers formed the second. A third series of Bishops were in like manner ordained by the second, as time advanced, and a fourth series by the third. This, then, is the *uninterrupted succession*, viz. a perfect and unbroken transmission of original ministerial commission from the Apostles to their successors, by the progressive and perpetual conveyance of their powers from one set of Bishops to another.

The process thus established was faithfully carried on in all parts of the Church. And as the validity of the ministry depended altogether on the legitimacy of its derivation from the Apostles, infinite care was taken in the consecration of Bishops to see that the ecclesiastical pedigree of their consecrations was regular and indisputable. In case that any man broke in upon the Apostolical Succession by "climbing up some other way" he was instantly deposed. A great part of the ancient canons were made for regulating ordinations, especially those of Bishops, by providing that none should be ordained, except in extraordinary cases, by

less than three Bishops of the same province; that strange bishops should not be admitted to join with those of the province on such occasions, but those only who were neighbours and well known, and the validity of whose orders was not disputed. The care thus taken in the early ages to preserve inviolate the succession from the Apostles has been maintained in the Church down to the present day.

There are in existence catalogues of Bishops from this year, 1913, back to the Day of Pentecost. These catalogues are proofs of the importance always attached by the Church to a regular genealogy of her Bishops. And they, as well as living Bishops themselves, are proofs of the reality of an Apostolical Succession. The clergy of the Church of England can trace their connection with the Apostles by links, not one of which is wanting from the time of St. Paul and St. Peter to our own. It is impossible to insist too strongly upon this matter of Apostolical Succession, *since the whole theory of the Catholic Church rests upon it*, and no Sacrament can be valid unless it is administered by a validly ordained ministry. The Church of England, in common with the rest of historic Christendom, lays down most clearly and exactly the duties and powers of the different orders of ministers. A deacon's office is to assist the priest in divine service and especially at Holy Communion, read the Scriptures, catechise, and preach. A deacon has no power to celebrate any of the Sacraments except Baptism. This he may administer (as may also a layman) in case of emergency if a priest is not to be had. *But this is the only sacramental act a deacon may perform.*

The powers of a priest are: (1) to celebrate Holy Communion; (2) to bless people and things; (3) to preside over and govern, under control of the Bishop, the inferior clergy and people; (4) to preach; (5) to baptize and administer the other Sacraments except Confirmation or Ordination.

The laying on of the Bishop's hands is the essential "matter" of administering the Sacrament of Holy Order. Bishops, priests, and deacons by their consecration and ordination are *not* made ministers of the Church of England but of the "Church of Christ" (the One Holy Catholic Apostolic Church). The form of Ordination of Priests used in the Church of England differs very little from that of the rest of the Western Church. The main differences lie in the fact that unction is not used, nor are the chalice and paten delivered to him. In the Roman rite the Bishop, dipping his thumb in the sacred oil, anoints the hands of each candidate, making the sign of the cross, saying: "Vouchsafe, O Lord, to consecrate and sanctify these hands, by this unction and by our benediction; and whatever he shall bless, may it be blessed; and whatever he shall consecrate, may it be consecrated and sanctified." The chalice with the wine and water and paten upon it, and a host, are then delivered to him, the Bishop saying: "Receive power to offer the sacrifice of God and to celebrate mass for the living and the dead."

In our office the Bishop, laying his hands upon the candidate, says: "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained. And be thou a faithful dispenser of the Word of God, and of His holy Sacraments. In the name of the Father and of the Son and of the Holy Ghost."

A Bible is then delivered to the candidate, and the Bishop says: "Take thou authority to preach the Word of God and to minister His holy Sacraments in the congregation where thou shalt be lawfully appointed thereunto."

To Bishops alone belong the power of perpetuating the ministry. They alone can ordain deacons and priests. They alone can confirm. They are the over-

seers of the Church. They are the fathers of their flocks.

6. *Holy Matrimony* is a Sacrament which the Church declares is only dissolved by the death of one of the parties. The State in England has declared that marriage may be merely a civil contract, and so far as the effects of the law of the land are concerned, they who contract marriage by a merely civil ceremony will undergo no disabilities. Yet, although this be the case, the Church, at the very commencement of the marriage service, declares that so many as are coupled together, otherwise than God's Word doth allow, are not joined together by God, neither is their matrimony *lawful*: it is not lawful, that is to say, in the eyes of the Church, for its legality in the eyes of the State cannot be questioned. The case is actually this: the State says, "If you choose to consider matrimony to be a *civil contract* the law of the land will permit you to enter into the marriage state by a civil ceremony;" but the Church affirms that though the State may permit this, the Word of God instructs us otherwise, and marriage is a religious contract—a Sacrament.

The Church has laid down certain degrees of affinity or relationship within which marriage is prohibited, and whatever the action of the State the Church cannot alter in the matter. The Church, also, does not countenance divorce. If marriage in church by a priest were, as some seem to think, a mere pleasing ceremony, the Church's hard-and-fast attitude in the matter would be hard to understand. The Church teaches that it is our duty to obey *lawful authority* in all matters, and if marriage were only a question of law the Church would be bound to counsel all her children to obey the law of the land. But it is because the Church teaches that Holy Matrimony is a Sacrament, that the Church of England, in common with the rest of the Catholic Church, takes her stand against those who attempt to profane it. The Sacraments of the Church

cannot be altered by Act of Parliament. Temporal authority cannot alter the teaching of Christian morality, or make that to be not sin which the Church teaches to be sin. The Christian law of marriage has formed modern civilisation. Marriage, in the Church's eyes, "is an honourable estate of life ordained by God in the time of man's innocency." The fundamental charter of Christian marriage is "They twain shall be one flesh," and three principles follow : (1) monogamy—a man shall have only one wife ; (2) while the flesh lasts the union must be perpetual—it cannot be dissolved ; and (3) by the fact of marriage the relations of the wife become the relations of the husband, and the relations of the husband become the relations of the wife in the same degree.

7. *Unction*.—The Sacrament of Unction is of divine origin. It was used by the Apostles, who were undoubtedly instructed in the matter by our Lord, for there is a reference to it in St. Mark vi. 13, where it is said of the Apostles that "they anointed with oil many that were sick and healed them." It is most undoubtedly referred to in the oft-quoted passage of St. James, "Is any sick among you ? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord ; and the Lord shall raise him up, and if he have committed sins they shall be forgiven him." "During the first seven centuries of our era " (writes Father Puller) "the custom of praying over sick people and anointing them with holy oil continued without a break." It was not until later that the practice of only administering the Sacrament to those *in articulo mortis*, those supposed to be on the point of death, came in. The Sacrament is called, in the Roman Catholic Church, "Extreme Unction," not, as is often supposed, because it is only administered to people *in extremis*, but because it is the last of the anointings. "An end, and that the principal end " (writes Father Humphrey, S.J.), "of

this Sacrament is to strengthen and to comfort the dying man. . . . Another and a secondary end of the Sacrament of Extreme Unction is proximately to dispose and prepare the parting soul for that new life on which it is about to enter. . . . There is a third, and a contingent end of Extreme Unction, and that is the bodily healing of the sick man under certain conditions."

Touching and beautiful as this use of the Sacrament may be, there can be no doubt that it is not in accordance with primitive practice to confine the Unction to the dying. In the Greek Church the Sacrament is administered to those who are sick with a view to their recovery from illness. The following prayer is said at the application of the oil: "O holy Father, the physician of our souls and bodies, who didst send Thine only-begotten Son, our Lord Jesus Christ, to heal all diseases, and to deliver us from death, heal this Thy servant M. from the bodily infirmity under which he now labours, and raise him up by the grace of Christ."

In the first Prayer-book of King Edward VI the Sacrament of Unction was provided for in the Office for the Visitation of the Sick, and the following rubric and prayer were given:

"¶ If the sick person desire to be anointed, then shall the Priest anoint him upon the forehead or breast only, making the sign of the Cross, saying thus:

"As with this visible oil thy body outwardly is anointed so our Heavenly Father, Almighty God, grant of His infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the spirit of all strength, comfort, relief, and gladness. And vouchsafe for His great mercy (if it be His blessed will) to restore unto thee thy bodily health and strength to serve Him; and send thee release of all thy pains, troubles, and diseases both in body and mind. And howsoever His goodness (by His divine and unsearchable providence) shall dispose of thee:

we, His unworthy ministers and servants, humbly beseech the Eternal Majesty to do with thee according to the multitude of His innumerable mercies, and to pardon thee all thy sins and offences, committed by all thy bodily senses, passions, and carnal affections: who also vouchsafe mercifully to grant unto thee ghostly strength by His Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayst have perfect victory and triumph against the devil, sin, and death through Christ our Lord; who by His death hath overcome the prince of death, and with the Father and the Holy Ghost evermore liveth and reigneth, God, world without end. Amen."

Unfortunately the provision for the administering of the Sacrament was omitted from the second Prayer-book, but it did not die out in the post-Reformation Church of England. It was practised by the Non-jurors in the eighteenth century, and since the second half of the nineteenth century Unction has been continuously administered. Several of the Bishops have sanctioned a use in a form slightly modified from that prescribed in the first Prayer-book of Edward VI.

It is difficult to understand upon what principle the Reformers omitted this Sacrament from our present Book of Common Prayer. There was a great deal of talk about the return to Scripture, and nothing could be more Scriptural than the practice of "Unction." But in this, as in other matters, the Reformers were a law unto themselves, and accepted only as much of Scripture as suited their purpose. Presumably "Extreme Unction" was considered one of those instances of "corrupt following" of the Apostles which are referred to in Article XXV. But it is impossible to deny that Unction is one of those "laudable practices of the whole Catholic Church" mentioned in the preface to the Prayer-book, which it could never have been the intention of the Church of England to withhold from her

members. It is part of our Catholic heritage, and it behoves all loyal Churchmen to work for its recognition and for its restoration to our service books.

The Theory of the Sacraments

The theory of the Sacramental system has been beautifully stated by the late Professor Froude.¹ "Like the seven lamps before the throne of God, the seven mighty angels, and the seven stars, the seven Sacraments shed over mankind a never-ceasing stream of blessed influences. The priests, a holy order set apart and endowed with mysterious power, represented Christ and administered His gifts. Christ, in His twelfth year, was presented in the Temple, and first entered on His Father's business; and the baptized child, when it has grown to an age to become conscious of its vow and of its privilege, renews it in full knowledge of what it undertakes, and receives again, sacramentally, a fresh gift of grace to assist it forward on its way. In maturity it seeks a companion to share its pains and pleasures; and, again, Christ is present to consecrate the union. Marriage which, outside the Church, only serves to perpetuate the curse and bring fresh inheritors of misery into the world, He made holy by His presence at Cana, and chose it as the symbol to represent His own mystic union with His Church. Even Saints cannot live without at times some spot adhering to them. The atmosphere in which we breathe and move is soiled, and Christ has anticipated our wants. Christ did penance forty days in the wilderness, not to subdue His own flesh—for that which was already perfect did not need subduing—but to give to penance a cleansing virtue to serve for our daily or our hourly ablution. Christ consecrates our birth; Christ throws over us our baptismal robe of pure, unsullied innocence. He strengthens us as we go forward. He raises us when

¹ *Short Studies on Great Subjects.* (Longmans.)

we fall. He feeds us with the substance of His own precious body. In the person of His minister He does all this for us in virtue of that which in His own person He actually performed when a man living on this earth.

“Last of all, when time is drawing to its close with us—when life is past, when the work is done, and the dark gate is near, beyond which the garden of an eternal home is waiting to receive us, His tender care has not forsaken us. He has taken away the sting of death, but its appearance is still terrible: and He will not leave us without special help at our last need. He tried the agony of the moment, and He sweetens the cup for us before we drink it. We are dismissed to the grave with our bodies anointed with oil, which He made holy in His last anointing before His passion, and then all is over. We lie down and seem to decay—to decay—but not all. Our natural body decays, being the last remains of the infected matter which we have inherited from Adam: but the spiritual body, the glorified substance which has made our life, and is our real body as we are in Christ, that can never decay, but passes off into the Kingdom which is prepared for it; that other world where there is no sin, and God is all and in all!”

CHAPTER VI

CATHOLIC CUSTOMS AND PRACTICES

ONE frequently hears people proclaiming their dislike to this or that usage or custom of Catholic worship. "I do not like incense," they say. Or, "I cannot see the use of lighting candles in broad daylight." Or, "I think all this dressing up is so ridiculous. I don't like it at all." Having said so much they think they have said all the situation requires. This proclamation of personal likes and dislikes is the characteristic of Protestantism. Now the Catholic attribute is just the reverse of this. The Catholic has learnt from the outset that his mere personal predilections do not matter in the least. He is a Catholic not because he *likes* Catholicism but because he has submitted himself to the guidance of the Catholic Church and believes its truth. As soon as he has fully accepted and entered into the Catholic position numbers of things that previously seemed meaningless or unnecessary acquire for him a wonderful new significance.

The Catholic Faith is not a collection of independent propositions or truths from which we can pick and choose those which seem to suit us or appeal to us. That is the essence of heresy. All the doctrines of the Faith are interdependent. They form a complete philosophy—a beautiful and logical whole satisfying to the intellect no less than to the heart.

Now as an expression of the Faith follow various customs and practices which have sprung up in various ages, which have been elaborated by devout imagina-

tion to meet the various needs of the human race. The Church has not hesitated in the course of her history to turn to her use any aids to devotion that could be used profitably for her great purpose even though they came sometimes from Pagan sources or from alien religions. But just as there are formal doctrines which are of faith and which every Catholic is bound to believe, and by their side are many pious opinions or undefined doctrines about which the fullest latitude is allowed, so in the region of practice, custom and ceremony there are some which are necessary, some which are permissible and some which are purely matters of indifference. The insistence on the principle of Catholicity will still leave scope for the admission of certain national peculiarities.

The practices which the Church has laid down and which have been called the six Commandments of the Church are :—

1. To keep certain days holy.
2. To hear Mass on all Sundays and holy days of obligation.
3. To keep the days of fasting and abstinence appointed by the Church.
4. To go to Confession at least once a year.
5. To receive the Blessed Sacrament at least once a year and that at Easter or thereabouts.
6. Not to marry within certain degrees of kindred, nor to solemnise marriage at the forbidden times.

These practices are recognised by general consent as necessary in all parts of the Church and are points of Catholic discipline.

It is not possible in this little book to deal with anything like completeness with all the various pious customs and observances in use among Catholics all the world over. But I must touch upon two which are practically interwoven and around one of which a

great deal of controversy has lately been ranging. I refer to Prayers for the Dead and Invocation of Saints.

Reference has already been made to the deplorable omission of any direct Prayer for the Dead in our Liturgy. It may be said to be implied in the Prayer for the Church Militant when we pray for "all thy servants departed this life in thy faith and fear," but this is not as explicit as it should be and it is also unfortunate that prayers for the dead should be omitted from the Burial Service.

Every Liturgy throughout Christendom in East and West, including those of the Separated Churches of the East, contain Prayers for the Dead. It is a primitive Catholic custom arising out of the Communion of Saints in which we profess our belief in the Creed. The souls of the faithful departed form one division of the Church—the Church suffering—and by the "Communion of Saints" are united to the Church triumphant in Heaven and the Church militant upon earth.

These parts of the Church, although externally separated, are united by an intercommunion of prayer and of Life in the Mystical Body of Christ. The souls of the faithful departed are often spoken of as the "Holy Souls"; and while we are taught to pray for them at all times, the Western Church appointed a special day, November 2, for their commemoration. All Souls Day was a festival observed all over Great Britain up to the time of the Reformation, when we forgot our duties to the dead. Thousands of pounds which were left by pious people as bequests for Chantry chapels and for saying masses were sacrilegiously seized and used for other purposes. Now, happily, the custom of prayers for the dead is firmly established in the Church of England, and with it has returned the keeping of All Souls Day. The Guild of All Souls has done much to revive this practice amongst us.

Arising out of prayers for the dead and the doctrine

of "Communion of Saints" is the practice of invocation of Saints. The Catholic belief regarding the Saints is that they have no power of themselves to grant what God alone can grant (and are not to be honoured or venerated as though they possessed it), but, at the same time, that they are intercessors with God, praying for us to Him, and that it is right to address ourselves to them to obtain the co-operation of this, their powerful intercession, on our behalf.

By the "Communion of Saints," then, is meant amongst other things an interchange of offices between the Saints in heaven and those who are fighting here below; whereby they intercede on our behalf, look down upon us with sympathy, take an interest in all that we do and suffer, and make use of the prevailing power of prayer which they necessarily possess with God, towards assisting their frail and tempted brethren on earth. And to balance all this we have our offices towards them, inasmuch as we repay them in respect, admiration, and love; with the feeling that they, who were once our brethren, having run their course and being in possession of their reward, we may turn to them in the confidence of brethren and ask them to use that influence with their Lord and ours which their charity and goodness move them to exert.

Coming to the authoritative doctrines as taught by the Church of Rome and the Orthodox Church of the East, the decree of the Council of Trent asserts:—

"The Holy Synod commands all Bishops, &c., diligently to instruct the faithful, teaching them that the Saints reigning with Christ offer their prayers to God for men; and that it is good and useful to invoke them as suppliants; and to flee to their prayers, help and assistance in order to obtain favours by prayer from God, through His Son Jesus Christ our Lord, Who is our only Redeemer and Saviour. And they shall teach the people further, that the opinion is impious of those who deny that the Saints enjoying eternal felicity in

heaven should be invoked; or which asserts either that they do not pray for men, or that their invocation is idolatrous even if they do pray for us, and that individually; or that such invocation is repugnant to the Word of God, and derogatory to the honour of the only Mediator between God and Man, Jesus Christ; or who teach that it is foolish (*stultum*) to pray vocally or mentally to those reigning in heaven."

The Longer Catechism of the Orthodox Church of the East asserts:—

"The faithful who belong to the Church militant upon earth, in offering their prayers to God, call at the same time to their aid the Saints who belong to the Church in heaven; and these, standing on the highest steps of approach to God, by their prayers and intercessions purify, strengthen and offer before God the prayers of the faithful living upon earth, and by the will of God work graciously and beneficently upon them, either by invisible virtue, or by distinct apparition and in divers other ways."

Invocation of Saints is one of these "laudable practices of the whole Catholic Church" which it could never have been the intention of the Church of England unreservedly to condemn.

And devotion to the Saints must start, though it need not stop with devotion to our Lady. She is as we know the Queen of Saints. In many Churches the Angelus bell is rung—at morning, noon and night in commemoration of the incarnation and in honour of the Blessed Virgin Mary.

The use of the "Hail Mary" is now frequent among us, and there are a large number of societies and leagues for reviving in the Church of England devotion to the Blessed Virgin and the Saints. The Rosary in which are commemorated the joyful and sorrowful mysteries of Our Lady's life is a devotion which is found helpful by large numbers not only of ignorant but also of educated people as well.

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Next to Our Lady comes St. Joseph her spouse and the foster-father of Our Lord. Special devotion is also given to St. John the Baptist and the apostles and to our own patron saints. It is a pious belief that each one has his own guardian angel who has been especially appointed, and it is a wholesome custom to remember him and seek his help in times of temptation.

People sometimes say, "Why trouble about this invocation of Saints? It is not necessary for salvation. Surely you can be content to do without it." The answer is that it, like many other customs and practices, is a part of Catholicism and without it we are immeasurably the poorer.

We want to meet our fellow-Catholics in all parts of the world on equal terms. The hearts of men vibrate in answer to one another like the strings of musical instruments. The removal of any barriers, doctrinal or otherwise, that divide us from the rest of Christendom, is what we must aim at. We want to understand our fellow-Catholics; we want them to understand us. And we shall never understand them until we realise how much the practice of invocation of Saints means to them, and how much it enters into their daily lives. Why, the whole religious life of the Continent is steeped in it! You feel it in the atmosphere. It is something very real that goes right down to the fibres of a man's being. It is as though the Saints were a kind of elder brother. How affectionately the people regard them, how constantly the names of their favourite Saints are on their lips!

And if the Saints are occasionally treated with a familiarity that finds expression in ways which are strange and uncongenial to us, this very familiarity is at least more consistent with a profound faith in the reality and nearness of the unseen world than the neglect which in Protestant countries has reduced the doctrine of the Communion of Saints to a meaningless phrase. And it is not only in countries subject to the Holy See,

but all over the world, in Russia and in the East, among members of the Holy Orthodox Church and among the members of the separated Churches of the East, the same thing will be found—a deep and true devotion to and realisation of the office and work of the Saints, a constant appeal for their prayers and an unshakable belief in the value of their intercession.

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